BY ENGLISH PRO-
TESTANT PRETENDED
BISHOPS, AND MINISTERS, AND
BY THE CHIEFE GROUNDES OF THEIR
Religion, against these their owne pretended
Bishops, and Ministery:

DEMONSTRATIVELY
PROVEINGE, BY THEIR OWNE
Religion, pillers and principles thereof, publisshed,
receaued, or allowed in their Congregation, sence
the comeing of our kinge James, into
England.

THAT
THEY HAVE NEITHER
TRVE AND LAWFVLL BISHOP,
PREIST, MINISTER, OR ANY OF
Cleirgie function, nor none but lay men, amongst
them.

VVritten by a Catholicke Preist.

*Noe man taketh this honor vnto himself, but he that is
called of God: as Aaron was.* Hebr. 5. Vers.
Protest. transl.

AT DOVAY.
By IOHN HEIGHAM.
With Licence of Superiors.

55 - 318

TO THE MOSTE MIGHTIE, AND WORTHIE KINGE, OF GREATE BRITTAINE, MY MOSTE HONORED Soueraigne, kinge Iaines.

MOSTE RENOWNED.

YOv knowe, noe man of our nation can bee ignorant of, and the Catholick Bishops, Preists, Religeous men, and others, of their holy Religion, haue felt, and suffered the longe, greuous, and mortall persecutions, laide and inflicted vppon them, for their sacred *function, spirituall power, authoritie, Iurisdiction, and consecration, deriued from the See of Rome*, since the new erection of Queene Elizabeth her so named protestants Bishops, and Ministery, and all *Iurisdictions, priuiledges, superiorities, preeminences power and authorities spirituall*, giuen vnto, and by the temporall Lords, gentlemen, and Burgesses

inuested in that Princesse our moste worthie and Reuerend *Archbishop*, and *Bishops, Heath, Bonner, White, Thurlby, Watson, Bane, Bourne, Turberuill, Pates, Poole, Tunstall, Oglethorp, Scot, Gouldwell*, and all then liueinge (one onely vnhappy *Anthonie Kitchin of Landaffe*, excepted) *and likewise diuers Deanes, Archdeacons, parsons and vicars were depriued from their Bishopricks and benefices, and some committed to prison in the Tower, fleete, Marshalsea, and kings bench.*

Watson pag. 125. 126. 134. Hollinsh. an. 1. Elizab. Stowe An. 1. Eliz. Theat. An. 1. Elizab.

You knowe, and wee Catholicks haue bitterly proued, by the actuall deathe, and Martyrdome, of aboue one hundred glorious, and renowned preists, besides others of Religeous Orders, most cruelly massacred, and cutt in peeces, by the bloody Edict of that Queene, onely for their sacred preisthood, and consecration, how daungerous a thinge it is in your proceedeings, to bee *made, ordeined, or professed preist, deacon, or Religeous, or ecclesiasticall parson, by any authoritie, or Iurisdiction, deriued, chalenged, or pretended from the See of Rome, by or of what name, title, or degree soeuer, the same shall bee called or knowne:* we may say with the prophet: *They haue made Hierusalem heapes of stones. the deade*

Statut. An. 27. Elizab. cap. 2.

Psalm. 78. v. 2. 5.

bodies

bodies of thy ſeruants, haue they giuen to bee meate vnto foules of heauen, and the fleſh of thy Saints vnto the beaſtes of the earth. their blood haue they ſhedd like waters about Hieruſalem, and there was non to burie them. wee may ſay with the Apoſtle: *other alſoe were racked, others haue beene tryed by mockings, and ſcourgeings, yea moreouer by bondes, and priſonment. they were hewen a ſunder, they were tempted, they were ſlayne with the ſword, they wandered vp, and downe, being deſtitute, afflicted, and tormented. who the world was not worthie of: they wandered in wildernesſes, and mountaines, and dennes, and caues of the earth.* Hebr. cap. 11. v. 35. 36, 37.

You knowe, and euery proteſtant, ſoe called, Archbiſhop, Biſhop, Miniſter, or other eccleſiaſticall parſon, by oath hath proued, that by a cheife grownde, and principle in their Religion, they could not claime ordination, from the church of Rome: And all that haue beene admitted for Miniſters, and Biſhops, ſince the eight yeare of Queene Elizabeth, when their new forme was allowed in parlament, haue actually ſworne, at the verie time of their pretended ordination, in thes wordes: *I doe vtterly renounce, and forſake all forreine* Statut. An. 1. Elizab. cap. 2. Statut. An. 8. Elizab. cap. 1.

Forme and Manner of making Bishops & titul. Deacons. tit. Preists ti tul. Bishops.

Iurisdictions, powers, superiorities, and Authorities. This oath euery one that is named Deacon, Preist, or Bishop, in your church, hath solemnely taken, when hee was allowed to those places; Soe that to make all suer, that they should not claime any such thinge from the church of Rome, euery man amonge you termed a Bishop hath with three seuerall and solemne oathes, at the verie instant of his orderringe renownced yt.

Bancroft in Confer. Barl. Serm. 21. die Sept. 1614. Cōfer pag. 34. 35. 36. Feild l. 1. 2. Sutel. ag. Bell. pag. 3. 4. 5.

Therefore when of late, your named Bishops, Bancroft, and Barlow, Doctors, Feild, Sutcliffe, and others haue claimed their callinge to bee, *de iure diuino, by the law of God, and succession and ordination from the church of Rome*: Other protestant doctors meruaylinge vppon such suppositions, at the persecutions of these their Bishops and Ministers against vs, haue written thus, and offerred to defend yt in disputation: *By the Rules of diuinitie the seperation of protestant churches from the church of Rome cannot bee iustified.* And againe: *The Pope and churche of Rome, and in them God, and Christ* IHESVS *himself, haue had greate wronge, and Indignitie offerred vnto them: and that all the*

Offer of Cōference pag. 11. pag. 16. &c.

protestant churches ar scismaticall, in forsakeinge the vnitie, and communion, with them. Much more and rather would they haue written in such order, if they had then per vsed, or knowne of, the late booke, intituled, *of the consecration of the Bishops, of the churche of England, with their succession, Iurisdiction*: published in the name of *Francis Mason, Bachelour of Diuinitie*: proceeding therein by his owne words, by George Lord Archbishop of Canterbury his graces fatherly direction. and for the more grace thereof, Imprinted by Robert Barker, Printer to the kings most excellent maiestie. wherein they Iustifye by a cited Register, dated the 17. December in the yeare 1559. the second yeare of Queene Elizabeth, that Matthew Parker their first pretended protestant Archbishop of Canterbury, Younge of yorke, Grindall, Horne, and the rest of those their primatiue named Bishops, in the beginninge of Queene Elizabeth, had due and true consecration by others, consecrated by the church of Rome; and to such purpose, as I vnderstand, haue in a solemne companie of many of these present named Bishops, of late

Mason in titul.

Mas epist. dedicat.

Mason pag. 116. 127. 132. &c.

late alledged, and produced vnto some Preists in prison, that, or such a Regi-ster. And yett beeing now ashamed of their first allowance by a woman, and a Queene, doe rather chuse to expose themselues now to all hazards, and daungers in pretendeing to bee ordey-ned by power, Iurisdiction, and autho-ritie, from the See of Rome soe penall by the statute of that Queene, such is the honor of our moste sacred, and persecuted preisthood, and desolate condition of their cause. And yett againe, to fill vp the measure of their error, and malice, to make that hono-rable in themselues, which they haue soe longe vrged, and obiected as trea-sonable, and soe punishable in vs, they haue since this their pretended, and chalenged claime, to haue the same or-dination, and to bee in that respect, in one and the same state, with vs, hea-ped, raised, and prosecuted, more, and greater afflictions, and persecutions against vs. Therefore I am moste hum-bly to craue lycence, to examine this their pretended Confirmation, and Regiſter, to confirme, & warrant it. In Examination whereof, to procure the

Statut. An. 27 Eliz. cap. 2.

loue

loue of all, euen theſe my Enemyes, except they will exceed in malice, I will ſhew my ſelf the moſte frendly Aduerſary, that euer diſputed againſt them: And therefore, whatſoeuer I ſhall conclude in this Controuerſie, I will proue yt, by the cheifeſt pillers, principles, growndes, warrants, doctors, and authorities of their owne Religiō, published, approued, allowed, or confirmed amonge them, ſince the beginninge of your Maieſties Raigne, in this kingedome. And yet make it ſoe apparant, and manifeſt by this ſoe vnequall, and partiall kinde of Argument, That there is noe true or lawfull Bishop, Preiſt, Deacon, Miniſter, or eccleſiaſticall parſon, or conſecration, in their proteſtant congregation. The obiected Regiſter, pretended from Matthew Parker, is of noe credite, proueth nothinge for them, but rather againſt them, by their owne allegatiōs, and Iudgment, and the ſacrificeing preiſthood, and Ordination of the Roman church is moſte holy, and honorable; That I confidently name this my Treatiſe, a *Demonſtration* inuincebly, and vndeuiably concludeinge. And

becauſe I moſte willingely acknowledge, and profeſſe my ſelfe, a Preiſt, of that our Mother, and catholicke church, ſacred now many yeares, by that moſte holy Rite, and conſecration; and ſcripture, by their owne tranſlation, which I vſe in this diſpute, aſſureth vs: *Men ſweare by him that is greater then themſelues, an an oathe for confirmation is amonge them an end of all ſtrife*; and your Maieſtie by many trials, knoweth, that preiſts will rather dye, then ſweare the leaſte vntruthe: Therefore to take away all Imputation, aſwell from my vnworthie Parſon, as from my moſte ſacred function: I take God, and the whole court of heauen to wittnes, That neuer in all my life, to my Remembrance, I committed any Treaſon, or diſloialtie, in deed, worde, or conſent of minde, either againſt your Maieſtie, my moſte honored kinge, and Soueraigne, Queen Elizabeth, in whoſe ſecond yeare I firſt receaued life, or any other Kinge, or Prince, in whoſe dominion I haue lined: nor any Act of offence, with or againſt any creature (noe common weale can exact more of a Subiect) that

Hebr. 6. v. 16.

is, or

is, or was to my knowledg, punishable with externall penaltie, shame, or disgrace, either by the lawes of England, my deareſt contrie, the lawe of natiõs, the lawe of nature, or the lawe of God; And Intende and purpoſe by the grace of God, my holy callinge, and Religion, ſoe to perſeuer. And ſoe moſte humbly deſireing, to bee accompted in the number, of your moſte loueinge, dutifull, and obedient Subiects; I beſeech our omnipotent, and euerdureinge kinge of glorie, to bleſſe you, your Queene, and children, with all honor, grace, happines, and benediction, terreſtriall, and celeſtiall.

THE

THE FIRST PROTESTANT DEMONSTRATION, AGAINST

the pretended Englishe proteſtant Miniſtery, in England, is euidently deduced from their owne ſoe named Biſhops, and Miniſters, which haue written ſynce the begynninge of his Maieſties Raigne in this kingedome.

BECAVSE I am entered into this diſtaſtefull Queſtion, to begyn with as much loue, or allowance as I may, I muſt craue ayde, not onely of the preſent proteſtant (ſoe called) Archbiſhop of Canterbury, their Biſhop of Peterborough, D. Sutcliffe, D. Morton, D. Willett, D. Powell, M. Wotton, M. Middleton, M. Rogers, Sr. Edward Hobye, their knight, and Champion, with others, of that Conformable congregation: But all puritanes, and holy diſciplinarye proteſtant Brethren; to Ioyni with mee in this my firſt Demonſtration, againſt their pretended Miniſtery: And thus I propoſe, and they ſhall proue yt. Whatſoeuer in the Iudgment of proteſtants is a ſubſtantiall, eſſentiall, or materiall point in Religion, and taught by diuers in their proceedeings learned, is to bee acknow-

acknowledged, and graunted vnto, by them all. But this assertion, or proposition, that English parlament protestants haue not true Bishops, or Ministers, is such: Therefore to bee confessed of them all. The maior proposition is thus made euidently true, by their before named greatest doctors. Their highest of Canterbury, and primate of all England, writeth thus. *Protestants and puritanes did neuer differ in any point of substance, in substantiall points of faith there is noe variance amonge vs.* D. Doue named Bishop of Peterborough hath these wordes: *in matters of Religion wee allagree.* Such is the sentence of before cited, D. Morton, Middleton, Wotton, and the rest, in which D. Willets censure is thus: *amonge the protestants of England there is noe difference, or dissent in any substantiall point of faith. as for puritans, and Caluinopapists, they ar termes of the papists deuisinge.* To shew there generalitie of this opinion, with them, D. Powell with publicke applause, and priuiledge, speaketh in this maner. *Noe Reformer euer distinguished betweene protestants, and them of the reformed church. The puritanes doe not affirme, the diuisiõ betweene protestants and them, to be in substantiall points. none but papists affirme, that protestants and puritans differ in substantiall points of faith. and hee lyeth which saith they differ in substantiall points.* Sr. Edward Holye writeth in this order: *As for our formalists and presbyterians (as you terme them) howsoeuer they bee some what different in habits, yett ar they vnited in harte, readie at all times, to ioyne in battell against any vncircumcised philistime, that dares*

D. G. Abbot ag. Hill pag. 101. 102. 94. 106. 236. 237. 347.
Doue persuas. pag. 32.
Mortõ full satisfact. pag. 18.
Wotton def. of Perk. pag. 28.
Middlton papistom. pag. 201.
Sutcl. ag. Bell. pag. 42
Willet Antil. pag. 15. 20.
Powel ag. apolog. ep. pag. 48. 45. 52.
Sr. Edw. Hob. lett. to M. Higg. pag. 103.

dares conteſt againſt the vniformitie of their faith. M. Rogers, his wordes bee theſe: *The verie brethren themſelues* (ſoe the Authors of Abridgment and others) *doe write, that in Regarde of the comon groundes of Religion, and the miniſtery, wee ar all one, wee ar all of one faith. wee at miniſters of the worde by one order: wee preath one faith, and ſubſtance of doctrine. and this was their verdict of our churches doctrine in the laſte yeare ſaue one of Q. Elizabeths Raigne: then which nothinge was euer more truely ſaid, or written. And this vnitie, and puritie of doctrine, shee left with vs, when shee departed this vorld. Now after Elizabeth raigned noble Iames, whoe founde this our church (as all the world knoweth) in reſpect of the grounde of true Religion, at vnitie: and that vnitie in vnitie, and that veritie confirmed by publicke and regall approbatiõ.* Their ſoe termed Archbiſhop, with whome I began, ſhall thus end and conclude this matter: *Noe Goliath againſt vs can proue the contrary.* Therefore theſe aſſertions, and teſtimonies, taught, and vttered by ſoe many and greate men, in their Religion, and with ſuch conſtant vehemencie, as though it were ſome ſtraunge hereſie, or blaſphemie, to deny them, ar ſufficient probation, for my firſt propoſition.

Rogers preface to the Booke of Artrib. Abrigm.

Abb. ſuper. pag. 94. 206. 236. 237.

Now I muſt proue alſoe the ſecond or minor, by theſe proteſtants: And concerninge that clauſe, wherein I named a lawfull, or not lawfull miniſtery, to bee a materiall or eſſentiall point in Religion, it is proued before by M. Rogers, and their publick allowance of his writeinge, and further in particular, that to

Rogers sup. in proef. vse his wordes againe *in the grounds of Religion and Ministery they ar all one.* And this need not probation from their priuate writers, beeinge confirmed by their publick authoritie, in their booke of Articles of Religion, to which all their pretended Cleargie, Ministers, haue subscribed. Their definitiue

Articles of Relig. art. 19. wordes bee these: *The visible Church of Christ, is a congregation of faithfull men, in which the pure wordes of God is preached, and the sacraments bee duely ministred.* Which cannot bee done, but by true and lawfull preachers, and ministers, to performe those functions, soe essentiall, which they confirme in their

Articul. 23 Article of lawfull Ministers. And is the doctrine of D Feild, whoe entreateinge in his Iudgment of the essentiall vnities of the church, maketh this the first, and cheefest in,

Feild, l. 3. cap. 5. pag. 70. this manert *the vnitie of the church consisteth of three things: first the subiection of the people to their lawfull pastors.* And expressely writeing

Feild pag. 21. 25. lib. 2. cap. 2. pag. 40. of three essentiall things, the *word, sacraments, and true Ministers*, as their Article is, of the third hee addeth these: *vnder the commaunde of lawfull pastors, haueinge authoritie, and sanctified to direct, leade and these ar notes of the church, they ar inseparable, they ar proper, they ar essentiall.* The present, soe named Archbishop of Canterbury, director of M. Mason,

Mason pag. 7. 8. together with him, haue these concludeing wordes: *where there is not true ministery, there is not true church.* Therefore this may not bee doubted of, or denyed by these protestants.

The next and laste thinge, I am to proue by English protestants in this their demonstri-

tion,

tion, is this: *English parlament protestants haue noe true Bishops, or Ministers*; which I thus demonstrate from their owne writeings: And M. Rogers whoe before hath beene soe earnest, and publick a pleader, for their generall agreement, *in growndes of Religion, and ministery*, shall bee my first wittnes, his testimonie is this: *The puritanes write, that the Bishops of our church, haue noe ordinary callinge of God, and function in the scriptures for to exercise, they ar not sent of God, they bee not the ministers of* IESVS CHRIST, *by whome hee will aduaunce his ghospell. inferior ministers they ar not, saye they, accordinge to gods worde; hence the church of England wanteth, say they, her pastors, and teachers, and hence they vrge diuers afore ordeyned, to seeke at their Classis a new approbation, which they terme the Lords ordinance, and to take new callings from Classicall Ministers, renownceinge their callinge from Bishops.* D. Couell reciteth the doctrine of these their essentially agreeing protestants, in this maner: *Archbishop is an Hellhownde, a naturall sonne of Sathan, vnnaturall, false, bastardly gouernors of the church.* M. Ormerod thus relateth their opiniō in this matter: *Archbishops and Bishops mayne and deforme Christs bodye, makeing ye by that meanes a monster they were neuer ordeyned by God. The true church of God ought to haue noe more to doe with Archbishops and Bishops, and their synagoges, then with the synagoges of Sathan.* An other of these agreeing protestants, setteth downe his owne sentence thus: *noe canonicall obedience is due to the protestant Bishops*, an other iustifieth this affection:

Rogers in art. pag. 200.201.

Couell exam. pag. 111. & pag. 118.

Ormer. pict. pur. l. 4.

Cert. consider. pag. 37. 38. An. 1605.

Barney pag. 3. tion: *The protestant Bishops ar noe approued members of the visible churche of Christ.* Their agreeinge Brother M. Iacob defendeth these

Iacob Reas. pag. 9. 33. 34. positions: *english protestant Bishops ar plainely against gods worde, and vtterly vnlawfull, the offices of prouintiall and diocesan Bishops ar plainely against the worde of God. If a diocesan Bishop with vs haue any parte at all, in any true and visible church, then is hee a pastor, or one of the people: But one of the priuate people hee is not any where, neither is hee a right and true pastor, sustaininge the chardge of soules, in any proper visible church, with vs.* Others of them giue

Offer of Conf. pag. 34. 37. of Censure: *The power of the prelates is lifted vp against the doctrine of Christ our Lord. The prelates bee enemies to God, to the kinge, and to his people euen in their callings and offices.* Therefore M. Ormerod concludeth this essentiall matter from these soe essentially agreeing

Ormerod dialog. 1. protestants, in these wordes: *The english protestants haue neither a right ministery of God, nor a right gouernment of the church. englishe ministers ar noe ministers. the english ministery is vnlawfull. there is not right Ministery in England, noe pastors, noe Bishops.* And this amonge others is one essentiall, materiall, and substantiall point, of protestant doctrine, which those their formerly recited, soe named, Bishops of Canterburye, and peterborough, Doctors, Morton, Sutcliffe, Willet, Powel, & the rest, in soe vrgent and vehement assertios, and protestations, haue bownde themselues to defend, and mayntayne. Soe that I demonstratiely conclude this question, by this generall, and receaued assent, both, of english

puritanes,

puritanes, and protestants, soe called, Archbishops, Bishops, and Ministers, That there is noe true, or lawfull Ministery, Archbishope Bishop, or Minister in their parlament protestant, syrnamed churche, or congregation.

If any man obiect, that these protestant Authorities alwell deny the Romane preisthood, as the English protestant Ministery: I Answeare first, this pretended excuse to bee ridiculous, for the Romane church, and Catholicks, ar soe farr from agreeinge, or sayeing they doe, or will agree with these, or any protestants, in all essentiall things, that in verie many of that nature they esteeme them for condemned hereticks, and soe protest in all their writeings. Secondly, as in the next Argument, they doe not thinke that the english ministery is, or can bee deriued from our Romane consecration, but from Q. Elizabeth, a woman vncapable of such things, or from the temporall prince, that cannot giue them. Thirdly, to testifie the absurdities of english protestants, now to clayme their callinge, to bee *de iure diuino by the lawe of God*, and Romane consecration, they write, and offer publickly to defend these assertions: *If prelacie bee de iure diuino, by the lawes of God, it receaueth both breath and life from the Religion of Rome.* Where they graunt, *Romane Consecration* to bee *by Gods lawe*, and note the pretended english ministery, to bee onely an humaine Inuention, or allowance. And therefore if english protestants will clayme it from Rome, (as now they doe) they add as followeth: *They cannot see how possibly by the Rules of diuinitie, pag.*

Ob.

Ans. 1.

2.

3.

Offer. of Conf.

the seperation of our churches from the church of Rome, and from the Pope supreame heade thereof, can bee iustified. And againe: *They protest to all the worlde, that the Pope and the church of Rome, and in them God, and Christ* IESVS *himself, haue had greate wronge, and Indignitie offered vnto them: and that the protestant churches ar schismaticall, in forsakeinge the vnitie, and communion with them.* Hitherto the sentence of these substantially agreeing protestants, to whome those parlament Bishops, and Doctors before, haue tyed themselues, and ar bownde to Ioyne. Now I will demonstrate by a new Argument, from these men, that those cited testimonies, and protestants doe not concerne the Romane preisthood, and yett conuince the english ministery to bee voide, and vsurped, And thus they argue.

Pag. 16. sup.

All ordination, that is not *de iure diuino*, by diuine lawe, but onely from a temporall prince, and humane Institution is frustrate, and vnlawfull: But the english parlament ministery is not by the lawe of God, but onely by humane ordinance: therefore it is frustrate, and vnlawfull. The maior proposition is proued by these protestants. D. Couell writeth thus, of this callinge: *It is a power, which noe prince, or potentate, Kinge, or Cæsar on earthe can giue. It was an Apostolicall tradition, to ordayne Archbishops in their prouinces, as Bishops in their dioces, to rule the church.* their soe called Bishop Barlowe in his sermon before the Kinge saith: *Episcopall function is an ordinance Apostolicall, Christ in acted yt for succeeding posteritie, and soe it is, thesis pneumatichi, a canon, or con-*

Couell def. pag. 87. 88. 89.
Couell cont. plea of Inn. pag. 104.
Barl. Ser. 21. day of Septem. An. 1604.

or constitution of the whole Trinitie. Which other protestants thus testifie: *The callings of prelates bee warrantable, and of diuine ordinance, as Bishop Barlowe auoucheth in his laste sermon. The Bishop of Rochester with the consent, and by the direction noe doubt of some of the cheefest prelates, hath now lately published his sermon preached in September, before the kinge, at Hampton Court, the mayne drift whereof, is to proue, that the office and calling of a diocesan Bishop, is a diuine and apostolicall ordinance.* Such was the sentence of their soe, named Bishop Bancroft, and others in their Conference at Hampton Court. And this is absolutely, and at lardge mayntayned, by M. Mason, and his directors in their late booke, intituled, *of the consecration of the Bishops in the church of England.* The minor proposition is warranted by these wordes of *M. Iacob. The ministery of England, is an vsurpation giuen by them, whos haue noe authoritie to giue yt, by Gods worde.* others write thus: *Bishops in England are onely by the kinges grace, and not diuine institution.* And more playne of Queene Elizabeth her time, from which they now clayme, together with their reason demonstratiue, which is alsoe allowed for a generall grownde by the Lorde Cooke; their wordes bee these. *The Queens maiesties parson beeinge neuer capable of any part of spirituall power, it could not bee deriued from her parson, to the Archbishops and Bishops: noe man can transferr more Right to an other then hee himself hath.* Which beeing soe materiall, and essentiall a thinge, in Religion, and soe constantly held, and iustified by learned

Offer of conf.

Confer. at Hampton.

Mason l. 2. 2. 3. 4. 5.

Iacob reteſ. pag. 44.

Assertion. pag. 218. An. 1604.

Assert. supr. L. Cooke l. 4. fol. 23.

ned protestants, agreeing in all essentiall things, with their soe termed Bishops of Canterbury, and Peterborough, and soe many recited protestant doctors, as they haue moste confidently affirmed, They alsoe ar bownde to defend yt. And soe euident demonstration is made by these men themselues, that their pretended ordination, and ministerye, is false, inualidate, and a Ridiculous, humane, or womanly Inuentiō, without any spirituall power at all. And the Romane consecration standeth still vntouched by any thinge, yett alledged in this matter: And of necessitie is true by these protestants themselues; for they generally graunteinge, as of necessitie they must, that either their pretended Ministery, or the Romane preisthood, is the true preisthood of Christ, (for els by themselues before, Christ should neither now haue true preisthood, or churche in the worlde) Their ministery by themselues is vtterly ouerthrowne, and Romane Consecration Iustified to bee moste true and lawfull.

The second protestant demonstration, against this pretended Ministery, taken from the publicke decrees, lawes, and proceedings of our english protestant princes, and first of kinge Edward the sixt.

AND although, This which is allreadie entreated, is more then that is necessarie in this busines; if any creditt is to bee giuen, to the best learned, and cheefest professors in this english protestant Religion, in a matter of such

of such moment, and substance, in their owne cause, and soe neerely concerning the foundation yt self, of their new buildinge, and pretended church: yett to take away all euasion from all protestants of our nation, though they should deny, and singularly forsake all Authorities, and Iudgments, both of their soe named Archbishops, Bishops, and Doctors, whether parlamentaries, or others, (for with such men I deale) and will bee of any, euerye, or noe Religion for their owne aduantage, or vaine excuseings: That which I haue soe inuincibly proued by their priuate, yett publickly amonge them warranted writeings, of their pretended Bishops and ministery to bee onely by the ciuill ratification and allowance of the temporall prince, a lay and vnconsecrated man, woman, or child, shall now bee demonstratiuely conuinced against them, by their owne publicke lawes, warrants, commissions, and claymed priuiledges, to which all Ministers, soe named Bishops, or others of that Ranke, or profession, haue sworne, faithfully promised, protested, or bounde themselues, to maynteine and followe. And to make all sure: whereas there haue beene but three protestant princes, in England, King Edward 6. Queene Elizabeth, and our present Soueraigne K. Iames, of whose new ministery wee dispute: I will proue yt of them all. Although the disproueing of any one of these three, soe confidently claymeinge one by the other, euery later by the former, were sufficient in this Question. And first concerninge the time of

kinge Edward the sixt, from which both the pretended Ministerye of Q. Elizabeth, and this present Regiment, doe clayme ordination, I argue thus.

Whatsoeuer ordination, is giuen onely by a temporall prince, especially a child, without orders, is voide: But the pretended protestant ordination of kinge Edward the sixt his time, is such, by their owne lawes, and confirmed proceedeings: Therefore voide. The maior proposition is not onely proued by doctor Couell and others assureing vs, that *not prince or potentate, kinge or Cæsar on earthe* can giue such power, and their allowed Maxime of Lawe, That *not man can giue more right then hee himself hath*: But by this olde and vndoubted grownde of lawe: *A secular Iudge can not more degrade a preist or Clarke, then hee can promote him to orders. Iudex secularis non potest degradare Clericum, magis quam ad ordines promouere.* Soe that hee can doe neither the one or other, by our auntient Lawes. which ar soe far from giueing supreame spirituall Iurisdiction, and authoritie to our princes, by parlament, or by any power in this kingdome, That it was publickly adiudged in Lawe in the case of *Priors Aliens, that the parlament could not make, the kinge beeing a lay person, to haue spirituall Iurisdiction.* Then much lesse supreamacie in such things. Then much lesse such a kinge Child, as Edward the sixt was at that time, for to vse M Stowe his wordes: *Edward the sixt was proclaymed kinge of England, and also of Ireland, the supreame heade immediately in earth, vnder God, beeing*

Couell sup.

Cooke l. 4. Asser. sup. Bracton fol. 401.

Temp. Hen. 7. fol. 27. 48.

Stowe hist. An. 1. Edw. 6.

of the

of the age of neyne yeares. Yett concerninge spirituall power, and functions, M. Rogers telleth vs, *that the protestant churches of Helvetia, Bohemia, Belgia, Augusta, Wittemberge, and Sue in their publicke professions approue, that boyes could not take such functions, or giue such functions.* Which is further confirmed; if wee consider, whoe were the first pretended donors, or giuers of this supreame and eminent spirituall power to this yonge kinge, and child, or to kinge Henry the eight before him; for The parlaments that gaue these pretended spirituall powers and supreame Iurisdiction, consisted either of lay men, which haueing noe such power in themselues, could not giue yt vnto others: The rest and those in whose pretended guift or graunt there is some more colour in this matter were Bishops, and amonge them, in both these Regiments and claymes of supreamacie by the father and sonne, kings Henry and Edward, Thomas Cranmer beeing truely or reputatiuely Archbishop of Canterbury, was cheife and primate, and the rest dependant and subordinate to him. But as their owne pretended Archbishop Parker proueth, Thomas Cranmer not performinge the conditions required at his consecration, to obtayne episcopall power, administration, and Iurisdiction (of whome and which more hereafter) The pope then supreame heade in England (euen by the lawes of England) *Tam episcopis sacratoribus* (Matthew Parkers owne wordes) *quam ipso sacrato omni episcopali administratione interdixit: interdicted both the consecrators of Canmer, and Cranmer*

Rogers pag. 140. in artic. 23.

Parker. in Antiquit. britan. in Canmer.

Stowe hist. in Henr. 8. Statut.

Reg. Angl. Park. sup. pag. 327. Hanouie 1605.

the consecrated from all episcopall administratiō. Therefore if they were thus depriued of all spirituall episcopall Iurisdiction in themselues, they could not, by their common maxime before, giue either supreame, meane, or inferiour power, to a kinge, a child, or any other in such causes. And if they had beene inuested, and truely possessed of spirituall Iurisdiction, and power, belongeing to their places, and coulde contrary to all Religeous proceedeings, in that kinde, haue depriued themselues, and bestowed it in such vnseeminge maner; yett this had beene far from a supreame heade, of the church of England, which neuer any Archbishop in England, or all the Bishops thereof vnited together, euer had, or claymed to haue, for Kinge Henry 8. himself presently gaue to a mere lay man Thomas L. Cromwell, greater pretended Iurisdiction, and spirituall power, then euer any Archbishop, or Cranmer himself enioyed, as their pretended Archbishop Parker, with too many, to bee cited, and his owne statute bee wittnesses: the wordes of his statute are these: *Firſt Thomas Lord Cromwell the kings vicegerent in eccleſiaſticall Iuriſdiction, ſhall ſitt on the righ ſide of the parlament chamber, and then next him the Archbiſhop of Canterbury, Yorke, London, Durneſme, Winchester, &c.* Their soe named Archbishop writeth thus: *Thomas Lord Cromwell his vicar generall in ſpirituall things, and hee by that prerogatiue had the higheſt place in Synodes, aboue all Biſhops.* Therefore this pretended supreamacie, that soe aduanced a vicar, or lay vicegerent, aboue all Bishops,

Parker in Antiquitat. pag. 329. *Statut. An.* 31. *Henr.* 8. *cap.* 10. *Park. ſupr.* 2.

Arch-

Archbiſhops, and cleargie power, could not bee claymed from them, that neuer had yt, and ſoe by the Maxime, of the Lorde Cooke, the proteſtant Authors of the Aſſertion, and nature yt ſelf, could not transferr yt to any other, Kinge Henry, Kinge Edward, or whatſoeuer parſon. To which all theſe proteſtants, makeing epiſcopall function the higheſt in Ruleing the church, ar further wittneſſes, D. Couells words bee theſe: *It was an apoſtolicall tradition, or ordination to ordeyne Archbiſhops, in their prouinces, as alſoe Bushops in their dieces, to rule the Church.* theyr Archbiſhop Bancroft calleth it a diuine ordinance. Their ſoe named Biſhop Barlowe nameth it, *an apoſtolicall tradition, manifeſt to all the worlde. a canon or conſtitution of the whole trinitie, enacted for ſucceedeing poſteritie.* Therefore the Regiment of the church, beeing by ſoe greate warrant, and for all ages, and ſucceedinge poſteritie, committed to Archbiſhops, and Biſhops to bee paſtors, Rulers, and gouernors ouer the ſheepe, and ſubiects, yt is not in their power to reſigne their chardge, and contrary to the ordinance of God, canon of the bleſſed trinitie, and tradition of the Apoſtles, to alter ſoe high and inuiolable an inſtitution, to make ſheepe ſheephards, paſtors and Rulers ſubiects. And hereuppon The engliſh proteſtants themſelues, deduce this concluſion, and in theſe wordes: *if the engluh proteſtants opinion bee mayntayned, that Bushops Iuriſdiction is de iure diuino, by the lawe of God, his maieſtie and all the nobilitie ought to bee ſubiect to excommunication.* Therefore Cranmer, and thoſe remembred

Couell againſt plea of Innoc. pag. 104.

Bancroft in Confer. Hampt. pag. 36. *Barl. Serm. 21. day of Septemb. An.* 1604.

Proteſt. auth: of Certaine cap. pag. 46.

membred Bishops could not resigne, or giue their episcopall power, and authoritie, to those princes: neither could they truely bee inuested in those offices: for hee that is supreame of all, cannot bee inferior to any, or subiected to the censure, and excommunication of his dependant, in such things; And thuse much for the maior proposition.

Concerninge the minor, that the pretended protestant consecration of Bishops, in the time of the child Kinge Edward the sixt, was deriued, and to bee claymed from him, is easely proued by that is said before, by these protestants, that the episcopall gouernment and higheſt ruleing in the church is Gods ordinance and to continue for euer: Therefore that neyne yeares old supreame head of the englisſh church takeing vppon him that higheſt office of the cheefeſt prelate, all inferior prelacie, authoritie, and Iurisdiction spirituall, must needs bee deduced from him. This is euident by the statute of his supreamacie knowne to all, and needles to bee recited. This is alsoe manifeſt by his supreamely powerable, and commaundeing Iniunctions in spiritual things, sett out in this yonge kings name, and new religeous power in his firſt yeare: in the end whereof hee commaundeth, and with episcopall wordes, and power in this maner: *All which and singuler Iniunctions the kings Maieſtie miniſtreth vnto his Clergie, and their succeſſors, and to all other his louinge subiects, straitely chargeinge and commaundeinge them, to obserue, and keepe the same, vppon paynes of deprination, ſequeſtration, ſuſpenſion, excom-*

Statut. An. 1. Edw. 6.

K. Edw. 6. Iniunct. An. 1. vlt. die Iul. 1547 in S.

excommunication. And toucheing this verie point in question, of makeing Bishops, The words of the laste edition of their statutes ar these: *from henceforth nos conge d'estier shall bee graunted, nor any election shall bee made of any Archbishop, or Bishop, by the deans and Chapter: But when any Archbishopricke, or Bishopricke is voide, the kinge by his letters patents may conferr the same, to any parson, whom hee shall thinke meete. All summons, citations, and other processes ecclesiasticall, shall bee made in the name, and with the stile of the kinge, as in writs at the common lawe.* The wordes of the old Abridgment ar thus, Anno 1. Ed. 6. was an Act, that the Bishops should bee made by the kings letters patents. And in his third yeare, beeing weary of that fashion, yett still by this his episcopall, or rather more then papall power, like as God himself, it is thuse enacted: *An. 3. E. 6. cap. 12. it was enacted, that such forme of makeinge and consecrateing of Bishops, and preists, as by 6. prelates, and 6. other to bee appointed, by the kinge, should bee deuised, and sett forth vnder the greate Seale, should bee vsed, and none other.* Of this new maner, and booke, I shall speake hereafter, in examininge M. Masons pretended Archbishops, and Bishops consecration: in the meane time wee see all ecclesiasticall things handled, and directed, by this yonge Lay childe kinges appointment. In this matter wee have hard some of his lawes, lett vs now see if his practice was aggreable. The wordes of the letters patents of that yonge kinge, to make Iohannem

Booke of Stat. printed An. 1612.

Statut. An. 1. Edw. 6. cap. 2.

Statut. An. 3. Ed. 6. cap. 12.

Iohannem de Alasco. A Bishop, and registred by protestants at these: *Edward the sixt kinge of England, on earthe under Christ of the church of England and Ireland supreame heade, wee will that Iohn of Alasco a polonian borne, bee the first and present Bishop, or Superintendent, of the said churche* (of straungers in London) *and that foure such, G. M F. R. bee the first, and present ministers, further wee give and graunt to the said Bishop, or Superintendent, and Ministers, and their Successors, after the death, and vacancie of any of the said ministers, facultie, authoritie, and licence, from time to time, to chuse, nominate, and substitute, any other able and fitt person in his place. yett soe that the person nominated and chosen, bee presented, and sett before vs, our heirs, and successors, and by vs our heirs and successors may bee admitted vnto the said Ministery.* And presently decreeing by those his letters patents, what should bee done, when their soe named Bishop, or Superintendent, should dye, hee addeth thus: *Wee graunte facultie and authoritie to the ministers, to nominate, and appoint an other learned, and graue person, into his place: yett soe, that the person soe nominated, and chosen, bee brought, and presented before vs, our heires, or Successors: That by vs, our heirs, or Successors hee may bee admitted into the saide office, of Superintendencie, or Bishop.* Whereby it is manifest, that all, and compleate power, and authoritie, to make, admitt, or allowe their pretended Ministers, Bishops, or Superintendents, was then onely in the lay prince, though a childe: And after this, which is worse, in a woman by sexe vncapable

K. Edw. 6. his lett. pat. Pitch. pag. 27. Regist. eccles. pe- regr. Lon- din. Calui- nist pag. 317. Resp. ad perso- cut. Ang. see Foxe to. 2. in Ed. 6.

vncapable to haue, and as impotent to giue any ſacred function, as is confeſſed by theſe proteſtants before, for by theſe letters patēts, this yonge kinge doth not onely challendge, clayme, and reſerue this power, of makeing, or allowing pretended Biſhops, and Miniſters, vnto himſelf, But left yt *to his heires, and Succeſſors*, which kinge Henry the eight by ſpeciall ſtatute, after hee had firſt illegittimated, did declare for defaulte of his Iſſue; to bee his daughters, after Queenes Mary and Elizabeth; of the which though *Mary did chuſe the beſt parte, which ſhall not bee taken from her*: Yett, Elizabeth, neither Mary, nor Martha, perſiſted in her brothers ſteppe, by her ſtraunge effeminate ſupreamacie, makeing pretended Biſhops, as theſe proteſtants haue made demonſtration before, and ſhall further make euident hereafter.

Statut. in parlam. An. 35. Henr. 8. cap. 1.

The third proteſtant Demonſtration, againſt their pretended Miniſtery, and Biſhops, principally of kinge Edward the ſixt his time, from which thoſe of Queene Elizabeth, and now alſoe doe clayme their Title.

BVT becauſe the pretended proteſtant Biſhops, and Miniſters in the Raigne of Queene Elizabeth, did ſoe reſolutely clayme ordination from thoſe in the dayes of kinge Edward, As theſe now doe from them bothe, I intend to proceede to cleare ſome ſcruples, that might ariſe by true, or pretended ordination, and orders giuen by Cranmer in that

childs

Sutcliffe ag. Bell. pag. 5. childs Regiment; for D. Sutcliffe saith with some others, that wee cannot denye him, to haue beene truely consecrated. And to proue that though wee should admitt Cranmer, for a lawfull Bishop, which will bee examined hereafter, and to haue beene an Instrument of that child kinge, to make allowe or admit Ministers, and as they call them Bishops; yett this is noe good Argument, that they were true and lawfull Bishops, or ministers, made or ordered by any, true consecration in Cranmer, but by him onely as an instrument, such as any man noe Bishop might haue beene in those times, and principally by the onely pretended supreame spirituall power, authoritie, and pleasure of that yonge childe, and kinge, and I proue it in this maner. Whatsoeuer true, or pretended Consecrator, or admitter of Bishops, or ministers, neither doth nor may doe any thinge, in such busines, but by the princes, and lay power, doth not truely order and consecrate, but pretendly any intrudingly: But this was the case of Cranmer, and other true, or reputed Bishops, in the time of kinge Edward the sixt; Therefore then there was noe true, but onely pretended ordination from the prince. The maior proposition is euidently true: for nothing can bee powerably and effectually performed, where there is not power, to effect yt; and enery thinge is lesse or more powerably done, by how much the power is more or lesse by which it is brought to passe. The minor proposition is proued, by the publicke proceedeings of kinge Edward the sixt, still remayning

ping in record, in their Courtes, except their grace is as good to marre, as to amend or make Records, and Registers (of which hereafter) wherein all power is taken away from, or limited in Bishops, and lay men have power ouer them in spirituall things, as pleased that yonge supreame heade of their churche. One is Recorded by M. Foxe in these wordes: *Edward the sixt by the grace of God and supreame heade, &c. To the Reuerend Thomas Archbishop of Canterbury for asmuch as all authorities to commaunde, as also all Iurisdiction whatsoeuer, aswell that which is called ecclesiasticall, as secular doth flowe from the kingely power, as from the supreame heade: we giue power to thee, by these presents to order whomsoeuer within thy dioces of Canterburye, and to promote them to all holy orders, and priesthood onely to continue at our pleasure.* Such were his warrants to other Bishops, none of them abled vnder that formalitie, as hee was Bishop, to any Act, or office, of that order, but onely at this yonge kings will, deuotion, and direction. and in vertue of his pretended spirituall power, and Iurisdiction, where vpon the same M. Foxe is witnes, that Crammer did write to his brother Bishops, in these words: *Thomas by Gods permission Archbishop of Canterbury, sufficiently and moste lawfully authorized, by our moste reuerend in Christ, prince Edward the sixt, supreame heade in earthe, of the englishe and Irishe church, in the place and name of the kings maiestie, which was vse in this behalf, doe commaunde thee Edmunde of London and all my brethren.* Neither can any man take exception, because

K. Edw. Cl. miss. to Cranmer. 1546.

Foxe to. 2. An. 1546. in K. Ed. 6.

Foxe to. 2. mon. An. 1546. 1547 in K. Edw. 6.

these commissions, and pretended powers were graunted vnto Bishops: for they demonstrate that all bishoply power, and authoritie, and Iurisdiction, was taken from them, by this their new supreame head, and they exercised none, true, or false giuen them in their ordination, but such as this child kinge limited, gaue, or allowed vnto them. And yett as the same M. Foxe is wittnes, the like powers facultie, Iurisdictions, and commissions, were giuen, and graunted, in the like causes, to laye, and scecular men, as *to Sr. William Peter. Sr. Thomas Smythe, twoe principall Secretaries, and William Day Doctor of the ciuill lawe, to suspend, excõmunicate or depriue Bishop Boner.* For allthough twoe others accõpted Bishops, were in this warrant: yett the wordes of the Commission without any limitation, or exception to any one, more then other, were these: *I haue appointed you fiue, foure, or three, with full power and authoritie, to suspend, excommunicate, &c. any lawe, statute, or Act to the contrarye notwithstandeinge, in wittnes whereof wee haue caused these our letters to bee made patents.* And made yt thereby patent, and open to all, that hee challenged this his pretended supreamacie to bee aboue all other powers, diuine, or humane their Acts, and Lawes, nor any one beeing excepted. Where vppon M. Foxe hath these wordes: *Bishop Boner called the Commissioners, pretensed Commissioners, and, Iudices non competentes, not competent Iudges; and their Commission, pretensas literas commissionales, pretensed commissionall letters.* In soe much, that these protestant Com-

Foxe supr. to. 2. pag. 1311. 1312

Foxe pag. 1312. 1313

Commissioners doubting of their power, and consulting with this little yonge heade of the churche, were commaunded in a new Commission in these wordes: *See faile yee not*: to proceede in such maner, as before, *to suspend, excommunicate, or deprive Bishop Boner*, by the kings pretended spirituall power. And to make euident by publicke Lawe of parlamẽt it self, that noe spirituall function, order, or office, was or might bee admitted, vsed or allowed, but such as was by this yonge kings institution, or allowance, The wordes of their statute concerninge the punishment of those that refused to come to their new seruice, are these: *Be yt enacted, that all and singuler the same Archbishops, Bishops, and all other their officers, exercisinge ecclesiasticall Iurisdiction, aswell in place exempt, as not exempt. Within their dioces, shall haue full power, and authoritie by this Act, to reforme, correct, and punish by Censures of the churche, all and singuler persons that shall offende. Within any their Iurisdictions, or dioces, against this Act and statute, any other lawe, statute, priuiledge, libertie or prouision heretofore made, had, or suffered, to the contrary not withstandinge*. And not onely this yonge supreame heade and kinge, but his lay Counsailors, by his warrant, commaunded theyr Archbishop, and Bishops in spirituall busines. The names by whome one Commission, commaundinge, and directinge their Archbishop Cranmer, was signed, being all Lay men, as M. Foxe doth testifie, are these: Anthony Wingfeild. Ihon Russell. Thomas Seimer. William Paget. Edward Sumersett. Henry

Foxe pag. 1321.

Statut. An. 5. 6. Ed. 6. cap. 1

Foxe tom. 2. pag. 136. edit. 4.

Henry Arundell. An other Commission is thus intituled: *A letter directed from the Kinge's Counsell to Edmond Boner Bishop of London, for abrogateinge of priuate Masses; namely the Apostles Masse within the church of S. Paule.* And is subscribed onely with these Laymen: Edward Somerset. William Saintlhon'. Edward Montague. Ro. Riche Chan. Fra. Shrewsbury. W. Cicill. By which, and many others, both priuate, and publicke protestant testimonies, of those times, it is made moste apparant, and euident, not onely that all pretended spirituall, both Iurisdiction, and orders, were to bee claymed, and deriued, from that yonge Lay Child, and kinge, whoe haueinge neither of them in himself, could not by any possibilitie, by the protestant *Maxime*, and *Rule before, giue them vnto others*. And therefore by the very testimonie of protestants themselues, yt was publickly adiudged both by Diuines, and the Lawe, and best Lawiers of this Kingedome, That those pretended protestant Bishops made in the Raigne of K. Edward the sixt, were not true, and Lawfull Bishops; soe notorious and common was this opinion in that time. I will cite but twoe Examples. The first is recorded both by M. Foxe, and M. Mason himself, whoe ar witnesses of, and in these wordes: *Of D. Brooke Bishop of Glocester the Popes Delegate to Ridley at his degradation: wee must against our wills proceede accordinge to our Commission to disgradeinge, takeinge from you the dignitie of preisthood, for wee take you for no Bishop.* And soe they iudged of the rest of that pretended admission.

Foxe supr. pag. 1302.

Foxe tom. 2. pag. 1604. Mason lib. 2. pag. 92.

mission. The seconde Example is registred, by the Lorde Brooke, cheefe Iustice of the Court of common pleas, in the time of Queene Elizabeth. In his greate Abridgment of our Lawes, published for lawe in the eighteenth yeare of her Raigne, The wordes and Censure of their greate Learned Iudge, and publicke Iudgment in Lawe bee these: *It is said that Bishops in the time of Kinge Edward the sixt, were not consecrated, And therefore a lease for yeares, made by such, and confirmed by the deane and Chapter, shall not binde their Successors, because such were neuer Bishops.* And thus much of Kinge Edwards pretended Bishops, and Ministery.

Brooke Abridg. An. 1576. titul. leases. numer. 68.

The fourthe protestant Demonstration, against their pretended Bishops, and Ministers, in time of Queene Elizabeth: from which, those of this time, soe earnestly contend to derque their Callinges.

ALLTHOUGH that which is before entreated, of the inualiditie, of the pretended Bishops, and Ministery, allowed in that protestant Regiment, is sufficient demonstration, against all of the same protestant ranke, and profession, both in the dayes of Q. Elizabeth, and now, soe vrgently contendinge to legittimate their callings, by a kinde of succession, from them of Kinge Edwards admission, and his new deuise and forme of makeinge such; and both in the Regiment of that Queene, and our present Kinge Iames,

reuiued, confirmed, allowed, and practised to that purpose: Yett to cleare all doubts, or scruples, of these their pretended successors, I will proceede alsoe particularly against them. And thus I argue. Noe pretended Bishops, or Ministers, made, or allowed, onely, or principally, by the Imagined spirituall power, authoritie, and iurisdiction, of a woman, by sexe vncapable of such functions, and prerogatiues, ar to bee accompted for true, and Lawfull: But the pretended Bishops, and Ministery, by Q. Elizabeth her allowance, were in this state: Therefore not true, and Lawfull. This Argument hath beene demonstratiuely proued, and graunted before by the nowe named Archbishop of Canterburye, Bishop of Peterborough, with protestant Doctors, and Ministers, more then sufficient. Yett to bestowe a worke of supererogation vppon this soe called english Cleargie, I will proue what they can deryze therein, by the publicke Lawes and proceedings in their Religion. The maior proposition needeth not that proofe, beeing soe amply confirmed before, by soe many protestant witnesses, and at this time to my knowledge not denyed by any protestant writer in England, especially seeing the denial thereof falleth within the compasse of the papuzians heresie. And M. Rogers confidently assureth vs, that yt was the papuzians heresie to deny yt; and that both the protestant church of England, together with other protestant Confessions, as of Heluetia, Belgia, Augusta Wittemberge, &c. acknowledge yt. The minor proposition That the pretended Bishops, in the

Rogers pag. 140. in art. 23. & in marg. ibidem.

in the time of Queene Elizabeth, as their first soe called Archishop Matthew Parker, Grindall, Horne, Coxe, Bullingham Bentham with the rest, had onely, or principally, their pretended Callinge, Mission, Order, Function (or whatsoeuer they will call that estate and condition) from Queene Elizabeth, which neither had in herselfe, nor could giue true consecration to others is proued by that clayme and practise of that child, her Brother King Edward, pretendeing, claymeing, and practizeinge by parlament, letters patents and other publicke proceedeings, that prerogatiue for him, his heirs or successors, includeinge Q. Elizabeth, reuiueinge and reconfirminge that his claymed preeminence and Religion in her owne person. Soe that if euer K. Edward her brother, or the Pope or any parson (as moste euer yt is) did vse or exercise such power, in England, shee by statute inuested yt, soe much as shee could in herselfe. The wordes of her first Lawe shee made, demonstrate yt was the first thinge shee claymed and challenged, they follow in this maner: *All such Iurisdictions, priuiledges, superioritie and preeminences spirituall, as by any spirituall power hath heretofore been vsed, for the visitation of the ecclesiasticall state, and persons, and for reformation, order, and correction of the same, and all manner of errors, heresies, schismes, abuses, offences, contempts, and enormities, shall bee vnited to the Imperiall Crowne of this Realme. And the Queene, her heires, and Successors, Kings, and Queenes of this Realme shall haue full power, by letters patents, vnder the greate seale of England, to name and* *Masonpag.* 134. *Statut. An. 1. Elizab. cap. 1.*

authorize, when, as often, and for soe longe time, as her highnes, her heires and successors shall thinke meete such parson, or parsons, beeing naturall borne subiects to her Grace, her heirs, and successors, as shee or they shall thinke meete, to occupie, and execute vnder her, all maner Iurisdictions, priuiledges, and preeminences, in any wise concerning any spirituall Iurisdiction, within England, and Ireland, or any other the Queens dominions: And to visitt, reforme, order, correct, and amend all such errors, heresies, scismes, abuses, offences, contempts and enormities, which by any ecclesiasticall power, may lawfully bee ordered corrected or amended. And such parson, or parsons, soe authorized by the Queene, after the said letters patents to him or them deliuered, shall haue authoritie, by vertue of this Act, and of the said letters patents, to vse and execute the premises accordinge to the tenor, and effect of the said letters patents. Hitherto the wordes of the statute inuestinge all spirituall power, and authoritie, in England, and Ireland, in that Queene, and soe clearely and purposely euacuateinge in their intent all papall, episcopall, and preistly power of the Romane church, that their owne statute note, *published by the Kings commaundement, per mandatum Domini Regis, is: all forreine power abolished.* And the words of the statute doe conuince the same, and bee these that followe: *Noe forreine prince, parson, prelate, state, or potentate spirituall, or temporall, shall vse, enioy, or exercise any maner of power, Iurisdiction, superioritie, authoritie, preeminence, or priuiledge spirituall, or ecclesiasticall, within this Realme, or within any other*

Statuti print. per mandat. dom. Reg. An. 1612. fol. 171.

Statuts An. 1612. per mandat. Reg. titul. Crowne,

the

the Queens dominions, that now bee, or hereafter Kinge
ſhall bee, but the ſame ſhall bee cleerely abolished *& Queene,*
out of all her dominions for euer. Therefore if *numer.* 1.
the Romane and all *forreine ſpirituall or eccle-* *fol.* 171.
ſiaſticall power, Iuriſdiction, ſuperioritie, autho- *ſupr.*
ritie, preeminẽcie or priuiledge (as the Lawe is) *were for euer to bee abolished out of all her do-*
minions, for euer: Then all ſpirituall power, preiſthood, Epiſcopalitie, or whatſoeuer Eccleſiaſticall order, directly conceined in thoſe moſte generall and comprehenſiue names, *Power, Iuriſdiction, ſuperioritie, authoritie, preeminẽce, or priuiledge ſpirituall or Eccleſiaſticall*, muſt needs alſoe bee aboliſhed for euer, out of this kingedome by their Religion. And Queene Elizabeth by her parlament, inueſting in herſelf, *all ſuch Iuriſdictions, priuiledges, ſuperioritier, and preeminences ſpirituall, heretofore vſed by any ſpirituall power* (the words of her owne publick Lawe, donation, and acceptance thereby) muſt needs clayme, and challendge to her parſon, al Archiepiſcopall, epiſcopall, preiſtly and ſpirituall power: otherwiſe if ſhee had not aſſumed theſe to herſelf and to giue *to any parſon or parſons, her ſubiects to exerciſe*, as the words of her aſſumpted, and claymed power, bee) They had beene *cleerely and for euer* (their parlament decree before) *aboliſhed out of all her dominions*. And to make further demonſtration, that their intent was vtterly to extinguiſh all holy Romane Conſecration (by which now they clayme) and bringe in their effeminate, and womanly pretended admittance, and allowance, *ens valians*, to handle their ſoe named worde,

sacraments, and spirituall things before ex-
Stowe hist. ploded by themselues: In this her first parla-
An. 1. Eliz. ment time, in the first yeare of her Raigne, as
pag. 1084. their protestant historians Stowe, and others
protest. wittnes, proposeing but three questions to
Auth. in dispute, one was this: *It cannot bee proued by*
Iuels life the worde of God, that there is in the Masse, of-
dedic. to fered vp a sacrifice propitiatorie for the quick
thek. Speed and the deade. And yett they both knowe and
Holinsh. graunt this to bee the essentiall forme of
&c. An. 1. preisthood in the Roman church: soe M. Ma-
Elizab. son, D. Sutcliffe, D. Feild, and their publick
Mason l. 5. Articles, to which all english Ministers sub-
cap. 1. pag. scribe. And these Articles made by their pre-
207. *&c.* tended *Archbushops, and Bishops, of both pro-*
Sutcl. *vinces, and the whole Clergie*, haue thus defi-
Kell. pag 4. ned this matter: *The sacrifices of Masses, in the*
5. feild. Ar- *which it was commonly saide, that the preists did*
tic. 31. *offer Christ, for the quicke and the deade, were*
blasphemous fables, and daungerous deceits.
Statut. An. And therefore in the first statute of Queene
1. Elizab. Elizabeth, it is forbidden, vnder greate penal-
cap. 1. *&* ties, to bee exercised after the feast of S. Ihon
An. 23. Baptist in her first yeare; and the contrary
cap. 1. both sacramentary doctrine, and soe called
Statut. An. *Books of common prayer, and administration of*
1. Elizab. *sacraments, Rites and Ceremonies* sett out by
cap. 2. Kinge Edward the sixt, ar receaued, and war-
ranted by the second statute of her first parla-
ment: soe forward they were to abolish our
sacred preisthood in those times. And not
content with this, they made it a state of trea-
Statut. An. son, to bee *consecrated by any authoritie, power,*
27. Elizab. *or Iurisdiction deriued, challenged, or pretended*
cap. 2. *from the See of Rome, since the feast of the na-*
tinitie

tiuitie of S. Ihon Baptiſt, in the firſt yeare of Queene Elizabeth, a preiſt deacon or eccleſiaſticall perſon whatſoeuer. Therefore it ſeemeth a ſtraunge proceedeinge in theſe men, firſt ſoe vnchriſtianelyke to extoll a pretended ſupreame ſpirituall power, and authoritie in a woman, equallinge her that was now by their owne confeſſions, vncapable of ſuch prerogatiues, euen to the Pope himſelf, or rather extolling her aboue him, and to abandon him, *all ſpirituall power, order, Iuriſdiction and prerogatiue* from him, and that holy Church, and proſecute to moſte cruell death, ſoe many glorious and renowned preiſts, onely becauſe they were conſecrated by *authoritie, power, and Iuriſdiction, deriued from that See of Rome.* And now after ſoe many yeares of moſte bloody perſecutions againſt vs for that cauſe, by all meanes, ſhifts, deuiſes, and inuentions they can, labour to caſte of that their womanly callinge, and Inſtitution, in the firſt yeare of Queene Elizabeth: And clayme not onely to bee conſecrated by the *Romane power, and authoritie, ſoe deriued, challenged, or pretended.* But which maketh it vnexcuſable and barbarous treaſon, by their owne Inuentions, to *bee ſoe conſecrated after that feaſt of S. Ihon the Baptiſt, in the firſt yeare of Queene Elizabeth, and in the moneth of December in her ſecond yeare:* makeing themſelues traytors (ſoe all eccleſiaſticall perſons, comprehend Biſhops, Miniſters or ſuperintendents if they will bee named eccleſiaſticall) their communicants with them felons, and their pretended church a traiterous and felonnious company, and

Statut. An. 27. Eliz. cap. 2. ſup. Moſon lib. 3. pag. 126. 127. &c.

Feild lib. 3. pag. 70. pag. 21. 25. 40. Mason pag. 7. 8.

and noe church, which as they write cannot bee without true and Lawful pastors as theirs hath beene. Into these perplexities, and daungers they haue thrust themselues: And haueing layde this monstrous imputation vpon their pretended church, and ministery, they at voide of all probabilitie, or hope, to bee any other then Pepuzian preists, none at all, made (as I haue demonstrated) onely by a woman, vncapable both of Order, and Iurisdiction, in their owne Iudgments. And whatsoeuer may bee cauelled in the case of Kinge Henry 8. and King Edward 6. for their pretended Iurisdiction supreame in spirituall things, claymeing yt by the graunt, and donation of those their parlaments, wherein there were Bishops assenting, possessed, and endowed with diocesan (yett none supreame) spirituall Iurisdiction: Yett If Q. Elizabeth could haue chaunged her sexe, and by possibilitie become capable of spirituall power, euen supreame, and papall it self, yett considering her entraunce into that pretended clayme, onely by the guift, or edict of a Temporall assemby of Lay men (such as her first

Stow hist. An. 1. Eliz. Holinsh. An. 1. sup. Speed in Theatr. in Q. Elizab.

called parlaments was) where not one spirituall man was present Archbishop, Bishop, or parish preist, truely possessed of, and able to giue, either Archepiscopall, episcopall, provinciall, diocesan, parishionall, supreame, or the least, and lowest spirituall Iurisdiction, Shee could not haue in any possibilitie claymed, either supreame Iurisdiction, and spirituall power, ouer all parsons, or the meanest of all, ouer the poorest vicar, or parish in her dominions,

dominions, by ſuch pretended lawe, graunt, guift, or donation: becauſe *nemo poteſt plus iuris in alium transferre, quàm ipſe habet*, noe man can, *giue more right to an other then hee ſupr. himſelf hath*. And this was not onely the deſolate caſe of the pretended miniſtery of her time, claymeinge onely by her power, ſtatutes, Iniunctions, and ſuch voide, and emptie Inſtruments; But of this preſent Miniſtery, and ſoe named Biſhops, onely alledgeing to bee ſucceſſors to thoſe of her time, to whome they can ſucceed in nothinge, in this matter, and buſines; Becauſe where noe thinge is, noe thinge can bee ſucceeded vnto. The foregoers and predeceſſors beeing poſſeſſed of noe ſpirituall power, authoritie, or preeminence, Their followers and ſucceſſors by their title of ſucceſſion (by which onely they doe, or can clayme) haue none at all. L. Cooke & Aſſertion

The firſt proteſtant Demonſtration concerninge the ſame pretended Biſhops and Miniſters of Queene Elizabeth her Raigne.

AGAINE in this matter, I argue thus: When, and where, the Queene by lawe of parlament, the higheſt conſiſtorye, had power, to giue all ſpirituall Iuriſdiction, and authoritie, to gouerne the Church: and might diſpoſe it to any parſon or parſons, by her letters patents, whether they were Biſhops or not, Cleargie, or mere lay men, and noe other order, forme, or maner to make true, or pretended Biſhops, was then allowed by lawe,

lawe, or validate, There in all prudent Iudgement, Bishops were soe onely allowed by her pretended supreame spirituall power, and letters patents: But This was the state of the english protestant Religion, when their first pretended Archbishops and Bishops Parker, Yonge, Grindall, Horne and the rest were allowed for such: Therefore they were soe made, or by some such meanes inualidate. The contents in the maior proposition ar euidently true, for noe men of wisedome, or respect ingo there reputation, will either giue, or take a preferment, by a meanes voide, both in lawe, and conscience, if they may giue, or take yt, without controllment, either by lawe or conscience, for as amonge good things, the best is to bee chosen and first preferred soe in things that bee euill, the worst and greatest is moste to bee auoided. The minor proposition, That Queene Elizabeth might by her protestant lawe, and Religion, then make such Bishops, as then were made; and that there was then noe other meanes or maner prouided by their lawe, protestant lawe, and Religion, to make them; I thus demonstrate by their owne Religion, and lawe. And first the Queenes power to make Bishops by letters patents is proued by these words of her first statute: *The Queene shall haue full power by letters patents to name and authorize such person or persons as shee shall thinke meete to occupie and execute vnder her, all maner Iurisdictions, priuiledges, and preeminences, in any wise concerninge any spirituall Iurisdiction within England, &c.* Therefore beeing to bee a Bishop, or Minister with

Statut. An. 1. Eliz. c. 1.

with them, is a priuiledge and preeminence in such causes: They might bee made by her letters patents. And before Edward the sixt whose title Queene Elizabeth had by their Religion in such things, *de facto* did soe. And limited Cranmer giueing hym power, at his pleasure, to make, or not make ministers. And the cited statute of Queene Elizabeth doth assure it in these words: *Such parson or parsons soe authorized by the Queene after the said letters patents deliuered shall haue authoritie by vertue of this Act, and the said letters patents to vse and execute the premises according to the tenor and effect of the said letters patents.* Which is as much; as euer any Bishop, or Archbishop in England, claymed to doe. And this is all, which their doctors before require by the word of God, to Episcopall, or Archiepiscopall function, when they say: *It was an Apostolicall tradition, to ordayne Archbishops in their prouinces, as alsoe Bishops in their dioces to rule the church.* Then if Regiment of the church bee the cheife Archiepiscopall, and Episcopall Act, whoe can doubt, but Queene Elizabeth whoe by her supreamacie, and letters patents, might make the meanest lay parson, hir vicar, and vicegerent, to such purposes, as her father K. Henry 8. had delt with the Lord Cromwell, and K. Edward with meaner men, might alsoe make them Bishops by that power. And the claymed supreamacie spirituall of that Queene, extended soe farr, that in the first yeare of her Raigne (as appeareth in her owne Iniunctions) it was defended and taught (to vse their owne wordes) *howe by wordes*

Conell. sup. ag. plea of Innoc. pag. 104. Bancroft in cōfer. Barl. &c.

Q. Elizab. Iniunctiōs An. Regni eius 1. In-

iunct. in fine tit. Admonit.

by words of the said oathe, it may bee collected that the Queene may challendge authoritie and power of ministery of diuine seruice in the church.

Yett other Clauses of her first statute, and before recited, ar more conuinceing to such purpose, then that oathe of supreamacie is. And this matter soe perplexed their pretended *Archbishops, and Bishops, in their Conuocation at London, An.* 1562. that when they were nested in their benefices, and pretensed callings, by that Queene, they little regard her pretended supreame ecclesiasticall power, And therefore beeing vrged with the absurdities ensueing from thence, they declare in these wordes: *Wee giue not to our Princes the ministringe either of Gods words, or of the sacraments, the which thinge the Iniunctions also lately sett forth by Elizabeth our Queene, doth moste plainely testifie.* And whereas by her first statute, shee had *all maner of spirituall power, Iurisdiction, prerogatiue and preeminence* giuen vnto her; now within fyue yeares, shee is thus descanted vppon, and the title of that Article onely this: *of the ciuill Magistrates.* When before they had made her, the greateſt and supreame spirituall Magistrate, in this and all her dominions. But becauſe all Ministers in England, haue, or ought by their Religion, to sweare to that oathe, and subscribe to these Articles; I answeare, though it were true, (which they will neuer proue) That Queene Elizabeth by their Religion was not an Archministra, Archipresbytera, or Archiepiscopa, and could not preache, or minister sacraments; yett hence it followeth not, in their Religion,

Conuocat. Lõdin. An. 1562. *Art.* 37.

Articul. 37 *supr.*

Titul. art. 37.

but

but thee both might, and did make pretended Bishops, and Ministers: for I haue demonstratiuely proued, and often by themselues in this treatise, that there is not one true or lawfull Archbishop, Bishop, or Minister amonge them, or that may lawfully either preach the worde, or minister sacraments. And yett vndoubted it is, that they take vppon them, to doe these things, and ordinarily alsoe make pretended Bishops and ministers. Neither could their barr of *preachinge the worde, and ministringe sacraments*, bee a lawfull and true barr, and Impediment, to make pretended Bishops, and Ministers in their Religion, in which that Act and office is neither preacheinge the word, nor ministringe sacraments, or any one sacrament, for their pretended Consecrators of Bishops, beeing three at the leaste, when they make a Bishop, neither doo nor can without confusion and laughter preache, neither is there any preacheinge in their ministermakeinge. And for sacraments they haue take order in their subscribed Articles, declareinge both by their connotation, and the Queenes supreame spirituall Authoritie, that noe Order, called sacred, or ecclesiasticall, of preist, Bishop, or other is a sacrament. Their definitiue wordes bee these: *Those fiue commonly called sacraments, that is to say, Confirmation, Penance, Orders, Matrimonie, and extreame vnction, ar not to bee counted for sacraments of the Ghospell.* Therefore in protestant Religion, neuher preacheinge of the worde, or ministringe sacraments, or any one sacrament, is needfull to their vse, and order

Booke of Consecrat. Titul. Bish. & Preists.

Consecrat. 1562. Artic. 25.

of makeinge their soe named Bishops, and Ministers. But if, as it pleased K. Henry 8. to make The Lord Cromwell his vicar generall aboue all true Bishops then; Soe if his maiestie that is, endowed by lawe of the like spirituall supreame power, and Iurisdiction ouer all Parsons ecclesiasticall and temporall, should by that prerogatiue, and his letters patents, warranted by their Religion (or Q. Elizabeth had done the like) make, nominate, or constitute, and call any lay and temporall Lord, gentleman, or other, Patriarche of Westminister for example, or any other not Archiepiscopall, or episcopall place, and bestowe on him, all such *spirituall power, Iurisdictions, prerogatyues, priuiledges*, and *preeminences*, as his statutes, and supreame spirituall power, and gouernement of all parsons spirituall, and temporall in his dominions, will maintayne; This new created Patriarke, beeinge by name, and office aboue all called Bishops, or Archbishops, should bee primate of all England and all his dominions, if hee extended his stile soe farr; And might by their Religion, make Archbishops, Bishops, and Ministers, such as they haue, suspende, depriue or excommunicate any parson vnder him, that is supreame. To deny this, is to deny the Kings supreamacie spirituall ouer all parsons, and in all causes: for hee that is supreame ouer all parsons, and in all causes, may assigne, and appointe superioritie, and inferioritie amonge all such parsons, and as in all causes spirituall or temporall, soe of necessitie in this of beeinge a cheefe primate, or patriarke in ecclesiasticall

ricall affayres; and soe includeth Ministers, Bishops, and Archbishops, except they can make those men noe parsons spirituall, or temporall; or their dignities, offices, and functions, neither spirituall and ecclesiasticall, or temporall; bothe which bee things vnpossible. And in their Religion is euidently proued, because with these men Order is onely a ceremonie, not requireinge any consecration, to vse and practize it, especially in a supreame heade, haueinge power in their Religion, to alter, change, abrogate and receaue such things, at their discretion. Therefore of late onely Ministers made protestants Bishops in Scotland. And in their beginning, *Iohn Knox Minister made Iohn Spottiswood, Superintendent, or Bishop of the churches of Edinbourgh, Lisithgu, Stiuelinge, Trauell, Hadingtoun and Dumbar, onely by voices of lay men, his priuate prayer*, and shakeing him by the hand. and left it for a lawe, and direction in their Religion, that, and how a *Minister might make both ministers, and Bishops, or Superintendents*. The like is proued by late practize in England, when to vse his maiesties woords, *by vertue of his prerogatiue Royall, and supreame authoritie, in causes ecclesiasticall by his letters patents, vnder* [illegible] *greate seale of England gaue full, free, and lawfull libertie, licence, power, and authoritie, vnto the Bishop of London, president of the conuocation, and other Bishops, &c. to conferre, treate debate, consider, &c. vppon canons, Orders, Ordinances, &c.* After by his supreame power ecclesiasticall, by his letters patents hee confirmeth those Canons in number 141, *Straitely*

Conuocat. Lond. 1562 art. 20. 34. the Kirke of Scotl. pag. 16. 17. 18. 19. 20. 21. 22. 23. print. 1587

Kings Prerogatiue of Causes Eccles. An. 1604.

tely chargeinge and commaundeing all Archbishops Bishops and others of ecclesiasticall callinge to see them performed, vnder their penalties, *excõmunication ipso facto*, and the like, as greate power in their Religion, as to make Bishops. And by this power Queene Elizabeth in her first yeare, by her letters patents, gaue power to lay men of *her councell to deprive from their Bishoprioks, for refusinge the oath of supreamacie, and other Articles, the Bishops of Yorke, Ely, and London with other to the number of thirteene or fourteene. Thus Commissioner were appointed for the establishinge of Religion through the whole Realme. for London were appointed Syrstichard, Sackuile Knight, Doctor Horne a diuine, Doctor Huicke a Ciuiliã, and M. Saluage.* And soe in all parts of Englãd, lay and Inferior men, were made Iudges of Bishops, Doctors, and greate parsons, sheepe of their sheephards, and pastors subiects of their Rulers. *The howses of Religion erected by Queene Mary, as the Monkes of Westminster, Nunnes and Brethren of Sion, and Sheene, the blacke friers in Smythfeild, and the fryers of Greenewich were all suppressed.* Shee sett out 52. Lawes, or *Iniunctions* intituled: *Iniunctions giuen by the Queens Maiestie.* With this Censure: *All which and singular Iniunctions the Queens Maiestie ministreth vnto her Cleargie, and to all her other loueinge subiects, straitely chargeing, and commaundeinge them, to obserue and keepe the same, vppon payne of depriuation, sequestration of fruites, and benefices, suspension, excommunication, and such other cohertion of ecclesiasticall Iurisdiction.* Shee assigordinaries,

Can. 2.3.4. 5.6.7.8.9. 10. &c.

Stowe An. 1. Elizab pag. 1086. Hollinsh. hist. An. 1. Eliz. Speed Theat. supr

Stowe supr. pag. 1086.

Iniunctions An. 1. Eliz. in fine.

ries, to execute theſe Cenſures, and gaue them Iuriſdiction. Shee depriued the true Catholick Biſhops, of all vſe, of their function. *Likewiſe Deanes, Archdeacons, Parſons and Vicars were depriued from their Beneſices, and ſome committed to priſon in the Tower, fleete, Marſhalſea, and Kings bench.* Shee tooke away the publicke ſeruice, and ſacrifice of the church, forbadd and burnt all bookes, to ſuch ſacred vſes: defaced holy Images, ſhrines, and Relicks of Saincts, ſhee appointed pretended *Biſhops Grindall of London, Matthew Parker to be Archbiſhop of Canterbury*, with the reſt of that proteſtant faſhion, gaue them places, and Iuriſdiction epiſcopall, and Archiepiſcopall, and all this, and more as theſe cited proteſtants and others wittnes, in the firſt yeare of her Raigne, by vertue of her pretended ſupreamacy, and by letters patents. Therefore ſhee did not onely clayme power, to make pretended Biſhops, but made them by her pretended ſpirituall power. Neither could they otherwiſe with any pretence of lawe, bee made at that time, or longe after M. Maſons Imagined time, of their pretended conſecration, by his new fownde out, and obtruded pretended Regiſter. For the Romane pontificall, and order of Conſecration, beeinge reiected by this Quenes ſupreame Iudgment, and proceedeings in this cauſes, was alſoe denyed generally by theſe pretended Biſhops in their third and laſt poſition remembred by *Stowe, Hollinshed*, in *Iuells life*, and other proteſtants, directly againſt prettily *Hollinsh.* conſecration, and the principall act thereof.

Stowe ſupp. Iniunctions ſupr. Stowe pag. 1087. Hollinsh. An. 1. Eliz. Statut. An. 1. Elizab. Stowe hiſt. ib. in Iuells life, &c.

And to suppresse and vtterly to aboliſh all bookes of that nature. Queene Elizabeth by her claymed ſupreame ſpirituall power, in her Injunctions in her firſt yeare, and before their pretended Conſecration by M. Maſon, enioyneth thus: *That the church wardens of euery parish shall deliuer vnto our visitors the Inuentories of vestments, copes, and other ornaments, plate, bookes, and especially of Grayles, Couchers, Legends, Processionals, Hymnals, Manuells, portesses, and such like appertayninge to their church.* And M. Maſon himſelf cleareth this matter, aſſureinge vs, that his pretended proteſtant Biſhops were neither admitted for ſuch either by *Bishop Ogle thorp, Bishop of Carlill, Kitchin Bishop of Landaffe*, or any catholicke Biſhop, or by any catholicke maner or Ceremonies, but otherwiſe. Concerninge the childiſh, womanly and papuzian pretended Maner, and booke of makeinge their ſoe named Biſhops, and Miniſters, deuiſed by yonge Kinge Edward the ſixt, neither was, nor by proteſtants Religion and lawe could then, nor diuers yeares after bee vſed, for beeing repealed by Q. Mary, it was neuer receaued in the time of Queene Elizabeth, either by any Authoritie in her, or her pretended cleargy, vntill the fourth, or fift yeare of her Raigne, longe after all their pretended Biſhops were made, when in ther Conuocation at London 1562. it was firſt receaued in theſe words: *The booke of conſecration of Archbishops and Bishops, or orderinge of preists, and deacons, lately ſett forth in the time of Edward the ſixt doth contayne all things necessary to ſuch conſe-*

Q. Eliz. Iniunct. An. Reg. 1. Iniunct. 47.

Maſon pag. 225. lib. 3.

Maſon l. 3. pag. 231. &c.

Statut. An. 1. Mar. cap. 2.

Conuocat. Lond. 1562. Articul. 36

consecration and orderinge. Which yett was noe warrant for these parlament protestants of England, either to accept or embrace, practise or putt in execution vntill both that Conuocation was approued by the Queenes supreamacie, and that Booke confirmed by parliament, which was not, vntill the eight yeare of her Raigne, when and where *from that time* yt is receaued in these wordes: *Such order and forme for the consecratinge of Archbishops and Bishops, and for the makeinge of preists, deacons, and ministers, as was sett forth in the time of Kinge Edward the sixt, and added to the booke of common prayer, and authorized by parlament, Anno 5. & 6. E. 1. shall stand and bee in full force, and effect, and shall bee vsed, and obserued in all places, within this Realme, and other the Queenes dominion.* Soe that beeinge thus demonstratiuely proued, that neither the Romane catholicke Pontificall, or any pretended protestant forme, custome, or maner, to make, or admitt pretended protestant Archbishops, or Bishops, or Ministers, except the Queenes letters patents, was, or might bee practized in England, for many yeares by their owne protestant lawes, and Religion, after the admittance of their first pretended Archbishops, and Bishops in the time of Queene Elizabeth; The moste fauourable loue, I can shew them in this busines, is, to conclude, that they were onely allowed for Archbishops and Bishops, by her supreamacie, and letters patents, and soe vtterly voide, frustrate, and inualidate, neuer were true, and lawfull Bishops, nor any true or lawfull mi-

Parlamt. An. 8. Elizab. cap. 1.

nister made by them, or now amonge them.

The sixt protestant Demonstration: that their pretended Episcopalitie, and Ministery, cannot bee deriued from Cranmer, or any catholicke Bishopp, or Ordination: and the Inualiditie thereof, by their owne proceedeings, in Religion.

NOw after these generall demonstrations, in this busines, let vs come to examine in particular, the ordination, true or pretended, of them, from whome they would claymo a lawfull Consecration, and Ministery: which bee Thomas Cranmer, and Matthew Parker, true or pretended Archbishops of Canterbury. Doctor Sutcliffe deriueth their title in this maner. *It cannot bee denied, but that our Bishops were lawfully ordeyned, by Imposition of hands of other lawfull Bishops. The ordination of Bishop Cranmer, and other Bishops, then liueinge, the papists themselues cannot deny to bee lawfull. But from them other Bishops followeing receaued the Rite of Consecration. Bishop Parker was consecrated by the Imposition of hands of Bishop Barlowe. Bishop Couerdale, Bishop Scory, and twoe Suffragans mentioned in the Act of consecration, yett to bee seene.* This is his Title now I must answeare, for *his Bishops then lyueing*, if hee meaneth them, of Kinge Edwards making, as hee seemeth to doe, then I haue not onely denyed them to bee lawfull, but proued them vnlawfull. But because hee and

Sutcl. ag. D. Kell. pag. 5.

and the rest doe cheifely insist vppon Thomas Cranmer, and Matthew Parker, I will entreate of their true, or pretended Consecrations. Concerning Cranmer, they cannot possibly haue immediate consecration from him, for hee was putt to deserued death for a *notorious Traytor, and Heretick, the* 21. *day of March in the yeare* 1556. And Matthew Parker their first pretended protestant Archbishop of Canterbury was not admitted, by *M. Mason*, and his *Parkers Register*, vntill *the* 17. *day of December in the yeare* 1559. Againe to ouerthrowe either immediate, or mediate succession from him, D. Sutcliffe himself with publick warrant writeth thus: *If an heretick, or men incapable of ecclesiastical function enterin to the line of Bishops, the line of true Bishops is interrupted.* Then Thomas Cranmer not onely an heretick, but an heretick euen in this point in question of consecration, both alloweing and disalloweing catholick consecration, and protestant admittance in diuers states and times, and entering into the line of Archbishops from all Ordination, true or pretended, is deduced in England, must needs bee excluded by D. Sutcliffs allowed doctrine. And if D. Sutcliffe and his protestants make men by fyrme (as their words importe to bee vncapable of consecration: Then Cranmer by their owne testimonies, An *Heretick, Traytor, lyar, dissembler in Religion, periured, counterfaitor of mens seales, hands, Trigamus, &c.* Was not capable, and so the line interrupted. Againe against D Sutcliffe, I argue vppon these his words: *The Turcks Mufty is as good a Bishop*

Stowe hist. in An. 1556. Foxe tom. 2. in Cranm. Mason pag. 117. Regist Matth. Park. to. 1. f. 2. & 10. apud Mas. sup. Sutclif. l. subuers. pag. 71.

Foxe tom. 3. in Cranm. Park. lib. antiq. in Cran. Stowe in Cran.

Sutcliffe subuers.

Bishop as the pope. Therefore they deriveynge Cranmers ordination from the pope, and their owne from Cranmer, proue that neither hee was, nor they now haue any true Bishop amonge them. Because they teach that the Turks Musty, which is neither Bishop, Preist, or Christian, but an enemy to them all, is noe true Bishop. Againe: it is a receaued opinion with them, that the pope is Antichrist, therefore neither true preisthood, nor Episcopalitie can bee derived from the pope, to Cranmer, nor from Cranmer to them from the pope or ordination from him. for Antichrist directly opposite to Christ, his Religion, and preisthood, cannot bee the Preist or Bishop of Christ, thirdly D. Sutcliffe with publick warrant writeth thus: *The pope is ab-*
Sutcliff ag. D. Kell. pag. 2. *surde, if hee claymo the Right of a Bishop. The pope shall neuer bee able to proue his mission.* And againe in these wordes, for all english protestants: *Wee say, that whereas twoe things ar to*
Pag. 4. supr. *bee respected in the ordination of Bishops, and Ministers of the word, viz. the rite of ordination, and the substance of the function, wherein they ar ordeyned: in the popes church our Aduersaries haue neither of these two lawfull, they haue noe Imposition of hands by Bishops, they haue noe lawfull Bishops.* Therefore it is absurd for D. Sutcliffe, D. Feild, their pretended Bishops of Canterbury, and Barlowe, M. Mason, and the rest, at this present, to clayme to Cranmer from the pope, and from Cranmer to them the right both of preisthood, Episcopalitie and lawfull succession, when by their owne allowed graūt, they haue none of these,

noe Rite of Ordination, noe substance of function.

All bee lay men in the pretended protestant church of England. fourthly whereas these men with authoritie write thus: *Masse preists are sent to sacrifice Christs bodie, and blood vnder the accidents of breade and wine, for the Quick and the deade, as appeareth in the formall words of their ordination*: and This is often affirmed, & vpbreydingly obiected against vs, by D. Sutcliff, M. Maso his directors & others. M. Maso hath these wordes: *your sacrificeing preisthood is sacrilidgeous and abominable*, and againe: *your massing & sacrificeing is simply abominable*. And: *wee condeme yt to the bottomlesse pitt of hell* Therefore M. Mason, the pretended Archbishop of Canterbury, one of his directors, and the rest, graunteing this proposition: *wee thinke that noe man can possibly haue the order of a Bishop, which hath not the right order of preisthood*: and in an other place they yeeld vnto these wordes: *To the verie being of a Bishop, the order of preisthood is essentially required*. And graunteinge alsoe, as of necessitie they must. That Cranmer was soe, and noe otherwise consecrated, They must alsoe of necessitie by this their doctrine, graunt, that neither Cranmer, nor any pretended Consecrators of Matthew Parker, all made preists by that sacrificeing forme, and consecration, were either true Bishops, or preists. And whether they will say, that Cranmer had true preisthood and ordination, in the Romane church, or noe, their Ministery cannot bee true: not true, nor derived from him, if hee had our true preisthood, and ordination, as before is euident, because they

Sutcliff ag. D. Kell. pag. 3. 4. 21. &c. Mason: Books of Consecr. pag. 261. Mason pag. 97. l. 2. Mason l. 5. c. 12. pag. 261. &c. Mason pag. 96. 97. Mason l. 5. cap. 1. pag. 207.

they reiect, and condemne yt, not from him, if hee wanted yt, for from him that hath not preisthood, preisthood cannot bee deriued. Nothing is, or can bee deduced frō nothing, or him that hath nothing. Against this their owne protestant demonstration M. Mason and his directors would inuent an euasion, and in these words: *Your ordination consisteth of two parts: the former in these words: take thow power to offer sacrifice, and to celebrate Masse for the quick and the deade, which you account the principall function of Christian preisthood, but in truthe yt maketh you not the ministers of Christ, but of Antichrist: The latter in these wordes: receiue the holy ghost, whose syns thow forgiuest, they ar forgiuen, and whose thow retaynest, they ar retained, in which euangelicall wordes, there is deliuered a ghostly ministeriall power, to forgiue syns, which according to the true meaning of Christ, is performed by the ministery of Reconciliation, therefore whosoeuer hath receaued this power, hath withall receaued the ministery of Reconciliation, consisting, as was before declared, in the due administration of the worde, and sacraments.* That which they declared of this matter before, is in the neinth chapter of the same booke, where of this matter, they write in this manner: *Christ in giuing vs authoritie, to forgiue syns, hath withall giuen vs authoritie, to vse the meanes therof, that is, the ministery of the worde, and sacraments, and because wee apply those meanes whereby God forgiueth syns, therefore wee ar said to forgiue syns.* Hitherto the words, and euasion of these men, without any reason at all, except

Mason pag. 261. lib. 5. cap. 12.

Mason lib. 3. cap. 9 pag. 246.

cept an vnreasonable puritane Inuention, little agreeing with such, as would bee greate Bishops in England, and directly against scriptures, and their owne proceedings may bee termed a reason, as I will demonstratiuely proue by their owne Religion, doctors, and testimonies.

And first concerninge their Euasion by wresting, and misconstrueinge those wordes of Christ: *Receaue the holy ghost, whosoeuer syns ye remitt, they ar remitted vnto them, and whosoeuers syns ye reteine, they ar reteined* (the words of their owne translation) That they doe not cõferr ministeriall, or preistly power, by preacheinge, and ministring sacraments, as their euasion is, thus I demonstrate by their owne Religion, In which it is a cheife grownde, that neither preacheinge, sacraments ministred, or the preacher, or minister of them, forgiueth syns, but onely faith, by which onely they teach men bee iustified. The words of their Article in Religion, to which they haue all subscribed, in this matter bee these: *That wee ar Iustified by faith only, is a moste holsome doctrine*, frõ whense M. Rogers by publick warrant expowndeth it thus: *only by faith wee ar accounted righteous before God*, and hee addeth thus: *the churches of God, by their publick confessions giue testimonie vnto this truth*. And citeth the protestant churches of *Heluetia, Basile, Boheme, Fraunce, Belgia. Augusta, Saxonye, Wittemberge, Suteia*. And yett power to remitt, or reteine syns, is soe clearely giuen to preists in this place, by Christ, that was able to performe yt, that M. Mason himself

Ioan. vlt. vers. 22, 23.

Connotat. Lond. 1562. *articul.* 11. *Rogers in l. Articul. ar.* 11 *pag. tho.* 53. 54. *pag.* 54. *in merg.*

himself in those his owne words confesseth thus: *in which euangelicall words, there is deliuered a ghostly ministeriall power, to forgiue syns.* Therefore there is power in the preist to forgiue syns; therefore in their Religion this is not the power to preach and minister sacraments. Secondly their owne communion Booke, which they may not deny, doth manifestly declare that besides preacheing, and sacraments, there is authoritie in lawfull Ministers to absolue from syns, and soe directeth in the visitation of the sicke in these words: *The preist shall absolue him (after his Confession made) after this sort. By our Lord* IHESVS CHRISTS *authoritie committed vnto mee, I absolue the from all thy syns.* And yett here is neither preaching, nor any sacrament in their Religion. And yett a power in the preist to absolue, absolution, the preist absolueing and penitent absolued, vnseperable in this matter. Thirdly, his Maiestie in publicke Conference; the puritans denyeing this power; as this puritane euasion now doth, declareth and saith, *This particular absolution in the communion Booke was apostolicall, and a very godly ordinãce.* And soe playnly distinguisheth yt from preacheinge, ministring sacraments, and generall pronownceing of absolution, which the puritans graunted, and yett denyed this parsonall absolution, and power thereof, giuen in those words of S. Ihons Ghospell. *Whose syns you remitt, they ar remitted, &c.* Fourthly, this obiected generall pronownceing of absolution, is there manifestly distinguished frõ this. *This in the visitation of the sicke, that in the begyn-*

Mason sup. pag. 261.

Communiõ Booke titul. visitat. of the sicke.

Conference at Hamptõ before thek. pag. 12, 13.

ninge

kinge of the communion booke. And this their pretended Bishop Bancroft acquainted the Kinge with, when the other puritanely affected, as these men ar, would haue concealed the parsonall absolution from his maiestie. Thereuppon Bancroft seeing the Kinge abused by them, vseth these words: *It becometh vs to deale plainely with your maiestie: there is also in the communion booke, an other more particular, and parsonall absolution, prescribed to be vsed in the order, for the visitation of the sicke.* Vppon which shewed vnto him, his maiestie gaue that his Regall Censure before cited. *Cōfer. supr pag. 120*

Further, that this place, and power is not, nor cannot bee vnderstood of any sacramēts they haue, Baptisme, or the Eucharist, is euident; because Christ had giuen power to Ministers these, and to preach the ghospel before. To ministers the Eucharist, power was giuē in his last supper, when Christ exercising that sacred mystery, whether sacrifice, sacrament, or bothe, hee said to his Apostles, *doe this in the remembraunce of mee*; as their translatiō is. power to Baptize, and preach, was giuen vnto them, in the laste chapter of S. Matthew, where hee said to all the eleuen Apostles, there assembled: *All power is giuen vnto mee in heauen and earthe. Goe therefore and teach all nations, baptizeinge them in the name of the father, and of the sonne, and of the holy ghost*, their owne translation. *Luc. cap. 22 v. 19. Matth. cap. 28. v. 18. 19. v. 16.*

Againe, noe Good Christian will say, that S. Thomas the Apostle was not a preist; and soe ordeyned by Christ: But all protestants affirminge that preisthood was giuen by those words

Ioh. cap. 20 v. 22. 23. words of Christ in S. Ihons Ghospell: *Receaue the holy ghost, whosoeuers syns ye remitt they ar remitted, &c.* Must needs say soe: for S. Thomas was not then and there present, as the same Euangelist wittnesseth in these words immediately followeinge: *But Thomas one of the twelue, called Didymus, was not with them when* IHESVS *came*. When it is euident by scripture, that at both the other times hee was present. Therefore seeing protestants may not receaue traditions by their Religion: M. Mason, and his directors must needs hold, that S. Thomas was neither Bishop, nor preist by their owne doctrine, and graunt before. *Wee thinke that noe man can possibly haue the order of a Bishop, which hath not the right order of preisthood.* For wee doe not reade in scripture, that euer those wordes were spoken to S. Thomas the Apostle.

Cap. 20. v. 23. sup.

Lastely in this matter, their owne pretended Booke, *forme, and maner of makeinge, and consecrateinge Bishops, preists, and decons*, doth demonstratiuely condemne them, in this busines: for whereas they haue before aduentured all their pretended Consecration of Ministers, Bishops, and Archbishops, amonge them, vppon surmise, to deduce and deryue yt, those onely words vsed in the Romane church: *Receaue the holy ghoste, whose syns thow forgiuest they ar forgiuen; and whose syns thow doest retayne, they ar retayned*, not as the principall function of preisthood as M. Mason saith, This their new forme and manner of makeing Ministers, Bishops, and Archbishops after their owne fashion, and Inuention, is soe

Mason pag. 261. supr.

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farr from alloweinge those wordes to conteyne a ministeriall power, or authoritie to preach, and minister sacraments, that it manifestly proueth the Contrary; therefore knoweinge that they cannot bee soe expownded, presently after their pretended Bishop hath spoken those wordes to him, that is to bee admitted for a preist, or minister, amonge them, without any one word, or sillable put betweene, hee addeth these words: *And bee thow a faithfull dispenser of the worde of God, and his holy sacraments, In the name of the father, and of the sonne and of the holy ghost, Amē.* Where the Coniunction (And) doth proue, that the words followeinge conteyne other things, then were in the former. And yett after all these added, they doe not esteeme a man to bee a pretended preist, or minister in their church, and Religion; But Imitateinge Catholicks onely in this, in applyeing and vseinge words; and matter together, inuent, vse, and add both a straunge new fownde forme, and matter of their owne Inuention, not that which these men defended, or any practized in the Catholicke church, but these, and in such maner as followe in these wordes: *The Bishop shall deliuer to euery one of them the bible in his hand, sayeing. Take thow authoritie to preache the worde, and to minister the holy sacraments, in this congregation, where thow shalt bee soe appointed.* Therefore, these men soe much condemninge Reordination, neither doe, nor by their owne Religion, and publick practice, and Rule in it, can truely say that their pretended ministeriall power is giuen,

Protest. form. of mak. Preists, Bish. preists &c. tit. ord. of Preists.

Titul. the Order. of preists. sup.

Masō supr. l. 5 cap. 12. pag. 264. 265.

either in those wordes of the Euangelist, or those that followe, but in these laste recited. And yett alloweing the named Ministers of the protestant Scottish, and other churches, for truely made Ministers, as they doe, they can neither hold, that *Imposition of hands by a Bishop*, or the wordes, *Receaue the holy ghost, whose synnes, &c.* Or any other Rite, or pretended consecration they vse, is necessarie, or required, to make a minister, or doth make a true, and lawfull minister; for those protestant churches in alloweing their ministers, doe not vse any of them, at all. But to exemplifie in their next neighbours in Scotland, one Minister maketh an other, onely by certaine puritane prayers, and shakeing the new made Minister by the hand, and noe otherwise. Therefore by their Religion those wordes, and ceremony, bee not essentiall, to make a true preist, or minister; neither by their doctrine doe they make such. And soe all they obiected before, and claimed their pretended calling by, is voide, frustrate, and ridiculous: and their whole ministery and pretended Episcopalitie false, erroneous, and vsurped by their owne proceedeings.

Anton. Sadel l. de legitim. vocat. Ministr. Ordinall of the Kirke of Scotland pag. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. print. An. 1587.

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The seuenth protestant Demonstration: of the vanitie, and invaliditie, of their new pretended Ministery: and that the Romane sacrificeinge preisthood, for the liueing, and deade, is moste true, lawfull, and honorable, and onely true christian preisthood by their owne protestant writers.

AND this Answeare, and Argument, doth not onely demonstrate against this their pretended Ministery, by that their Title, whereuppon these greate directors of M. Mason, haue onely grownded, and aduentured their whole hope, of a church, and ministery; But both warranteth the sacrificeinge preisthood, of the Romane church, to bee moste holy, sacred, and true; and these protestants soe malicious contemners, and persecutors of yt, to bee prophane, and Irreligeous, and their Antiministery erected against yt, to bee noe diuine, but a diabolicall Inuention, for, whereas they haue loyned that Issue before; that there bee but twoe titles, by which true preisthood, and consecration can bee claymed by catholikes, protestants, or others; the sacrificeinge forme as principall, and the other of forgiueing (yns lesse principall, yett to bee loyned with the former in the opinion of Catholicks: And the other of these protestants, that the forgiueing words ar not onely compleate, absolute, and of themselues perfect, without the other, but that other is vtterly, and soe farr vnlawfull, in their Religion, that

besides that which they haue spoken against
13. Elizab. yt, before. They add from the parlament lawe
c. 12. Ma- it self, of Queene Elizabeth, in these wordes:
18 pag. 262 *by this you may playnely perceaue, that not po-*
pish preist can possibly bee admitted in the church
of England, vnlesse hee vtterly disclaime, and
renownce the first function, of your preisthood,
which consisteth in masseinge, and sacrificeinge.
Now beeing thus demonstratiuely proued, against them, by themselues, that both their opinion, and pretended Ministery thus fownded vppon yt, ar false, and Impious; It must needs followe, that our sacrificeing preisthood is true, and holy; otherwise there neither now is, nor hereafter can bee, any true preisthood in the worlde. Which beeinge most impious, and vnchristian, to speake, or hold, it is plaine by that title also, that the protestant pretended consecration, soe directly opposite, to our true sacrificeinge ordination, is wholly voide, and vnlawful. Which is not onely euident by this their owne argument, and deduction, but many others in their owne Religion. Of which, to ouerpasse many, for their greate multitude, I will bee content with some fewe, but those more then sufficientlye effectuall. They Argue thus: Euery preist, that is a preist of a sacrificeinge preisthood, is to offer sacrifice, accordinge to that preisthood. But Christ was a preist after the order of Melchizedech a sacrificeinge preist, and order: therefore to offer sacrifice accordinge to that order. The maior proposition is euidently true; otherwise hee should bee of an other, and not of that order. The minor,

minor, concerninge the preisthood, ar the words of scripture, and the holy ghost: *Thow art a preist for ever after the order of Melchizedech*. That Melchizedech did sacrifice in breade, and wine, D. Morton with priuiledge, is wittnes, when hee speaketh against Catholicks in these wordes: *The Romanists make Melchizedecks sacrifice, wherein there was really bread and wyne, to bee a type of their sacrifice of the Masse.* The first, of Melchizedecks sacrifice hee graunteth. Soe doth M. Isaac Casaubon, writeinge in *the name of our Kinge, and the english protestant churche*. And bothe their Interpretation, and translation of scripture, doth warrant both a sacrifice in Melchisedech, and Christ after his order. Their scripture is this: *euery high preist is ordained, to offer sacrifices.* Therefore both Christ, and Melchizedech, beeing high preists, they offered sacrifice, and in protestant Religion, onely allowenge scripture, in such causes, Melchizedecks sacrifice was in breade and wine, the scripture speakeinge of noe other, and Christ our high preist after that order, must needs haue a sacrifice, after that order, though in a more excellent manner, as hee exceeded Melchizedech. Therefore their allowed glosse vppon those wordes: *euery high preist is ordained to offer sacrifices*: is this: *hee bringeth a reason annext, in why it must needs bee, that Christ should haue a bodie, that hee might haue what to offer, for otherwise hee could not bee an high preist.* Therefore Alsoe Melchizedech, an high preist, did offer sacrifice, otherwise by their owne reason, *hee could not bee an high preist*. Neither

Psal. 109. *v.* 4.
Hebr. 6. *v. vlt.*
Hebr. 5. *v.* 6.
Morti. app. l. 3. *cap.* 13. *pag.* 394.
Isaac Casaubon ref. ad Cardin. Perron.
Hebr. 8. *v.* 3. *eng. trad.*
Protest. v. 3. *cap.* 8. *Hebr.*

can any preist bee a preist, but by offerring sacrifice; for highe, and lowe, Archi, and not Archi, doe not vary the essēce of preisthood, but other priuiledges. euery preist is a preist, to exercise that function, to offer sacrifice externall, as in the Lawe of nature, Moses and of Christ. Therefore this offering of sacrifice, beeinge soe proper and essentiall to preisthood, that it neuer was seperable from it, may not bee taken from that sacred dignitie.

Mason pag. 233. Whereuppon M. Mason himself graunteth this position followeinge, cancerninge the

Matth. 26 v. 26. 27. Marc. 14. v. 22. 24. Luc. 22. v. 19. 20. 1. Cor. 11. v. 24. 25. sacrifice of Christ: *This is my blood of the new testament, which is shed for you, is shed, is bro-ken, is giuen, not to you, but to God for you, doe argue a sacrifice,* for these wordes followeing, beeing obiected to M. Mason: *Christ was sacrificed in the Eucharist, as I will prone, both by the wordes of Christ, and by his Actions. First by his Wordes, for hee said, this is my bodie, which is giuen for you, or as it is in S. Paule, which is broken for you: and againe, this is my blood, of the new testament, which is shed for you, is shed, is broken, is giuen, not to you, but to God for you, doe not these wordes argue a reall, actuall, and proper sacrifice?* To this obiection I say, their immediate Answeare, and graunt followeth, in these words: *They argue a sacrifice to God.* Therefore

Mason lib. 5. pag. 233.

Mason supr. these beeing the wordes of Christ himself, at such time, as hee performed his preistly function, in his laste supper, after the order of Melchizedech, as the euangelists, and S. Paule alledge them, by protestants translation, Christ offerred sacrifice at that time, and our moste holy sacrifice of his blessed bodye and

blood,

blood, and a propitiatorie sacrifice both for the liuinge and deade; *beeing offerred*, as S. Matthew saith, *for many, for the remission of* *Matth.* 26.
sins, for many, saith S. Marke, *giuen for you, shed* *Marc.* 14.
for you, in S. Luke. *Broken for you*, in S. Paule. *Luc.* 22.
Soe that except Christs sacrifice, and Meritts, 1. *Cor.* 11.
were not propitiatory, and auaileable for the liueinge, and deade, or hee not the Redemer of mankinde, this sacrifice of Christ then was, and offerred now by his preists, still is propitiatorye, both for the liueinge and the deade. For when Christ said vnto his Apostles, those powerable wordes, *Doe this*, which hee then did, or had done, all his sacrificeing wordes and actions were ended. Therefore Christ haueing then offerred this propitiatory sacrifice, both for the liueing and dead, giueing warrant, power, and authoritie to his Apostles, there made preists, to doe the same, which hee did, or then had done, the sacrificeing forme of our catholick preisthood, *receaue power to offer sacrifice for the liueinge and deade*; must needs bee conteyned in that power, warrant, and Commission of Christ, to his Apostles and preists, *doe this*, to doe, what hee had done: and must needs bee soe expownded, and referred; and not to his sacrifice, and bloody offerring, and oblation, vppon the Crosse, then not done; but to bee done after, and yett neuer to bee done, or offerred by any Apostle, preists, or other then Christ himself our Redeemer. And this M Mason himself alloweth; for thus hee citeth, and graunteth: *Christ haueing offered himself, for a* *Mason pag.*
soueraigne sacrifice, vnto his father, ordayned 243.

that we should offer a remembrance thereof, vnto God, in steade of a sacrifice. Therefore by him, Christ did offer himself a sacrifice in the Eucharist: and ordeined preists to doe the same. And, because Christ was our *high preist, after this order of Melchizedech*, and euery *high or highest*, in any order, or degree, doe of necessitie suppose Inferiors in the same: Therefore Christ beeinge our highe, or highest Preist, in that Order, there must needs bee others in the same, lower, and Inferior, otherwise bee could not bee the high highest, or any other, but the onely preist. And the original greeke worde, Archiereus, which they translate high preist, compownded of Archicheife or high, and Iiereus preist, testified by their owne lexicons to bee *sumus sacerdos, primus Sacerdotum, primarius Sacerdos, the highest preist, the cheifest amonge preists, principall preist*, is twelue times, at the least attributed to Christ in S. Paules epistle to the Hebrues, Therefore there is a true and sacrificeing preisthood in the lawe of Christ; proued further by the verie worde and name of preist Iiereus, in greeke, a sacrificer, and Archireus, the highest or cheifest sacrificer, of the greeke verbe Iereuo, to sacrifice, and Iieron a sacrifice; and soe Relatiues of an vnited and vnseperable nature, as they themselues acknowledge. And Christ was not the onely but highest sacrificeing preist in his lawe, to which S. Paule by their owne translation doth yeeld a further warrant in these wordes: *If therefore perfection had beene by the preisthood of the leuites (for vnder ye the lawe*

Scapul. & al. in verb. Archireus.

Hebr. 2. v. 17. cap. 3. 21. cap. 4. 14. 15. cap. 5. 1. 5. 10. cap. 6. 20. cap. 8. 1. cap. 7. 26. cap. 9. 7. 11. cap. 13. 11.

Scapul & Steph. in v. Iiereus Iereuo Ierosane, &c.

Hebr. 7. v. 11. 12.

was established to the people) *what needed it furthermore, that an other preisthood should rise, after the order of Melchizedech, and not to bee called after the order of Aaron? for if the preisthood bee changed, then of necessitie must there bee a change of the lawe*, where wee see by S. Paule there is soe necessarie connexion betweene Religion and preisthood, that they cannot bee seperated, but of necessitie they goe together; if one is taken away, the other perisheth, if the one is changed (as in this case) the other of necessitie must bee chaunged; and if there could bee any difference of dependancie betweene Relatives, hee rather giueth preeminence vnto preisthood, then to the lawe: for in this place hee proueth that of necessitie the lawe was to chaunge, because the preisthood was chaunged. And as in the first place, hee doth not onely speake of the high preistly office, and dignitie, *in particular*, which was in Aaron, the high preist in the lawe, and his successors, in that high preistly power and function; but of *Ieroſuve, the preisthood of the Ieuites*, the sacrificeing order, and state of the preists leuiticall; Soe hee doth not say, that onely an other *high preist Christ*, but *an other preisthood should arise after the order of Melchizedech*; that is an other sacrificeing state and condition of christian preists after the order of Melchizedech, vnder the lawe of the Messias. Therefore very childish and Antichristian, ar those fond distinctions of externall, and internall, spirituall, and not spirituall preists, sacrifice, and altares, by protestants in this case, where the speech is onely,

of the externall, and publicke preists, preisthood and sacrifice of Religion of necessitie to goe together. Neither can it auaile them, but to their owne condemnation, moste wickedly and sacrilegeously to corrupt the 24. verse of that Chapter, of holy scripture, to make way, to that theyr confuted distinction, and persuade the Ignorant, and blinde enemyes of sacred, and sacrificeing preisthood, That this preisthood after the order of Melchisedech, was onely in Christ, and could not bee ginen vnto, or continued in others, by succession. For whereas they propose these words for the text of scripture: *But this man, because he endureth for euer, hath a preisthood, which cannot passe from one to another*. Those wordes, *which cannot passe from one to an other* bee their owne shamefull hereticall addition, noe such thinge beeing either in the greeke, or latine text, which bothe agree. The greeke is this: Ὁ δὲ διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα

Hebr. 7. v. 24. Bible *printed by Chr. Barker the Q. print. An. 1587. & An. 1606. Scapul. v.* Ἀπαρα. *Bez. Calvin. Castal in cap. 7. Hebr. v 24.*

ἀπαράβατον ἔχει τὴν ἱερωσύνην. The latine is this: *Hic autem eò quod manet in æternum, sempiternum habet sacerdotium.* Truely translated into english, thus: *This, for that hee continueth for euer, hath an euerlastinge preisthood.* The greeke worde Ἀπαράβατον signifieing onely euen by their owne *Lexicons, vnchangeable, perpetuall, without offence, or exception*, such as the moste holy euangelicall preisthood of Christians is, neuer to bee changed into any other, as that of Aaron, was. And therefore these protestants themselues, ashamed of that foule corruption, Mother, and grownde of their foolish inuisible preisthood, sacrifices,

Ver. 24. supr.

sacrifices, and altares, before condemned; in their note vppon that verse, for those their intruded wordes into the text: *Which cannot passe from one to an other*: doe reade these: *Which cannot passe away* And this sacrificeing preisthood was euer soe renowned in the church of Christ, from the begynninge, that by the testimonie of these protestants themselues, both the auncient fathers, apostolicke churches, and generall Cowncells haue ouer embraced yt. M. Mason himself saith: *The Nicen cowncell in that canon, which Caluine, and all other receaue, saithe playnely, That the lambe of God offerred vnbloodely, is laide vppon the holy table*. Their Bishops in their Theater accept the Cowncell of Laterane for generall, in which their doctors, Whitaker, Reynolds, Willet, and Parkins, confesse it was thus decreed. *The true body and blood of Christ, is truely conteined in the sacrament of the Altare, vnder the formes of breade, and wine, the breade beeing transsubstantiated into his bodye, and the wine into his blood, by the diuine power*. In the Cowncell of Florence, declared by their pretended Bishop, Bilson, D. Willet, and M. Parkes for generall, these men tell vs it is thus defined: *The forme of preisthood is thus: receaue power to offer sacrifice in the church, for the liueinge and the deade*. Their Theather telleth vs, this was the practice of the Brittans in this Iland Their Bale, and others ar wittnes, that *S. Augustine brought hither Altares, vestiments, holy vessels, Relicks, bookes of Ceremonies, sacrifice of Masse, to the Saxons*. And what sacrifice, and ceremonies were

Mason pag. 243.

Theat. pag. 161. n. 11. Whitak. cōt. Camp. Rein. Will. Synop. Perk probl.

Bils. true differ. Park in Lymb & Will. apud Park. ib. Cōcil. Flor. in vnion. Theater pag. 317. 25. Bal. l. de script. in August. will. in Syn.

were then vsed, is described by their Theater, in the donation of Kinge Inas, to the Chapell of Glastenbury, in these wordes: *The Chappell whereof hee garnished with gold, and syluer, and gaue ritch ornaments thereto, as Altare, Chalice, Censor, Candlesticks, Bason and holy water Bucket, Imadges, and pale for the Altare, of an incredible value. For the gold thereuppon bestowed, amounted to three hundred three pownde wayght, and the syluer to two thowsand eight hundred thirtie fyue pownd, besides pretious gemmes, embrouched in the celebrateinge vestures.* And such was the custome, and vse then, in all Christian contries. To which M. Mason himself writing in this maner, is wittnes: *This is the Iudgment of the fathers. Ireneus saith, that Christ did then teache, the oblation of the new testament, which the church through out all the world doth vse, when hee saith, this is my body. Cyprian, when the breade is blessed with the words of consecration, then the Eucharist is made both a medicine, and a burnt offeringe. Chrysostome, the wordes of the Lord, this is my body, giue strenght to the sacrifice, vntil the end of the worlde. Gregory saith, that in the very hower of the Immolation, at the voice of the preist, the Quiers of Angels ar present, the heauens ar opened, highe and lowe ar ioyned together, of visible and inuisible things is made one.* S. Ambrose soe plainely testifieth a miraculous conuersion of breade into the body of Christ, and wine into his blood, by power of his holy words and institution, and that the preists doe consecrate and offer this most holy sacrifice, that M. Mason is forced to these words,

Theater pag. 298. 299.

Mason l. 5. cap. 6. pag. 235.

Ambros. l. 4. Sacram. cap. 3. 4. 5. 6. lib. 6. & precat. pra. 1. 2.

Mason cap. 242.

words: *S. Ambrose testifieth, that Imposition of hands, is certaine mysticall wordes, whereby hee that is elected into the preisthood, is confirmed, receaueinge authoritie, his conscience beareing him wittnes, that hee may bee bolde to offer sacrifice to God, in the Lords stead. Saint Chrysostome saith, in many places there is offerred, not many Christs, but one Christ, euery where being full, and perfect. S. Augustine saith, that Christ commaunded the Leaper, to offer a sacrifice, accordinge to the lawe of Moses, because this sacrifice, the holy of holyes, which is his bodye, was not yett instituted. And els where, what can bee offerred, or accepted more gratefully, then the bodie of our preist, beeing made the flesh of our sacrifice? And Cirill, Leo, Fulgentius, and other fathers haue commonly the like.* M. Parkins writeth thus: *The auntients, when they speake of the supper, haue many formes of speache, which shew a conuersion: Ambrose vseth the name of conuersion, and the name of mutation, Ciprian saith, it is changed not in shape, but in nature. Origen saith, that breade is made the bodie. Gandentius saith, Christs bodie is made of breade. And his blood of wine. Eusebius Emissenus saith, that the preist by secret power doth change the visible creatures into the substance of Christs bodie, and blood. And that the bread doth passe into the nature, of our Lords bodie.* D. Morton, the Centuriators, and others ar plentifull in such citations, and soe manifest for this veritie, that D. Feild writeth these: *The primatiue church thought the sanctified and consecrated elements to bee the body of Christ.* D. Couell saith: *the omnipotencie of God maketh it his body.*

Alloweth

Mason sup. pag. 243.

Park probl. pag. 153. 154.

Mortō appeal. l. 2. cap. 6. Centur. 4. cap. 6. pag. col. 409. Centur. 3. cap. 4.

Sutcl. Subu. pag. 32. Feild pag. 150. Couell. def. p. 116. 117 276.

Allowetb of *transsubstantiatiō for a reasonable satisfaction*. And of Preists saith: *To these parsons God imparteth power, ouer his mistical bodie, which is the societie of soules, and ouer that naturall, which is himself, a worke which antiquitie calleth the makeinge of Christs bodie*. And in an other booke, with publicke priuiledge, as in the former, speakeing of preistly power, by vertue of their consecration, hee writeth thus: *By blessinge visible Elements, it maketh them inuisible grace, it hath to dispose of that fleshe, which was giuen for the life of the worlde, and that blood, vvhich vvas pevvred out, to redeeme soules*. And to shew, that this is not a singular opinion amonge them, M. Isaac Casaubon, tellinge vs, that what hee writeth in this thinge, *hac est fides Regis, hac est fides Ecclesiæ Anglicanæ, this is the faith of the Kinge, this is the faithe of the church of England*; Writeth thus: *The Kinge is neither ignorant of, nor denyeth, that the fathers of the primatiue church did acknovvledge one sacrifice in christiā Religion, that succeeded in place of all the sacrifices in the lavve of Moses*. And hee telleth vs, that it is, *the body of Christ in the Eucharist*, as catholicks hold, *nobis autem vobiscum de obiecto conuenit. De hoc est, fide firma tenemus quod sit. Præsentiam credimus, præsentiam inquam credimus, nec minus quàm vos veram. Wee agree vvith you in the obiect. That it is the bodie of Christ, vvee beleeue vvith firme faith. Wee beleeue the presence of Christ, vvee beleeue his presence, his presence I say, not lesse true then you*. And writeth to Cardinall Perron, *that the Kinge said in the hearting of manye, and*

Couell. Exam. pag. 105.

Is. Casaub. resp. ad Card. Perron. pag. 51

Pag. 52.

vvuhed

bidd him soe to signifie vnto him, that hee agreed with the Cardinall in his opinion, de duplici sacrificio, expiationis nempe, & commemorationis sive Religionis. Concerninge twoe kinds of sacrifice, the one of expiation for the world, the other commemoratiue or of Religion. Therefore if this matter bee referred to such a catholick doctors opinion, preisthood is to offer sacrifice. Your protestant *Relator of Religion*, S^r. Edwyne Sants, and your protestant Chytræus testifie, that all the Christian world agreeth with the Romane church in this: the words of the first ar these, concerninge the greeke churches: *With Rome they concurre, in the opinion of transsubstantiation, and generally in the seruice and whole body of the masse. In offering of sacrifice, and prayer for the deade their liturgies bee the same, that in the old time, namely S. Basils, S. Chrisostomes, and S. Gregories translated.* The Relation of the other is in this maner, in his booke, *of the state of churches in Greece, Asia, Africa, Æthiopia, Armenia, &c. Amongs all those nations all places ar full of Masses, there bee seuen sacraments, the church is governed by hierarchie from patriarkes, into Archbishops, Bishops, &c. Innocations, honors, Images, ar vsed to Saints, three places of those that dye ar assigned, the third betweene the blessed and damned, the sacrifice of Masse is offerred for the liuinge and deade. The Georgians Inhabitinge old Iberia, and Albania ar diuided into 18. Bishopricks. The Syrians name S. Basile Author of their Masse. The Armenians Inhabitinge moste large spaces of the earth, from the bounds of Cappadocia, and Cilicia, vnto Iberia, the*

Relation of Religion cap. 53. ar 54.

Chytræus l. de statu eccles. pag. 7. 8. 11. 12. 13. 15. 18. 20. 21.

the Caspian, Sea, Media, and Assyria, are most like to the papists in Religion, and ceremonies. In their Masse they remember Invocation and Intercession of Saincts, offerringe vp of the sacraments, more expressely and lardgely, then others. Also euery where in persia, and all the easte Christians doe the same. The Maronites at Mount Libanus ar conformable to the latine church, in all things. The Iacobites in Asia, and Africke, ar more by much propagated, and haue their masses. Therefore this can bee noe singular, or late Inuention, but soe old, that M. Middleton witnesseth: *The deade were prayed for in the publick liturgies of Basile, Chrisostome, and Epiphanius. The sacrifice of the altare, and vnbloody sacrifice were vsed in the primatiue church. The primatiue church did pray make doles, and offer sacrifice at the Altare for the deade. Sacrifice for the deade was a tradition of the Apostles, and auntient fathers* doctor Feild, and others, acknowledge it was the customs of the vniuersall church: *And Aerius was iustly condemned of heresie, by the primatiue church, for denyeing sacrifice for the deade.* D. Morton goeth higher, euen to the auncient Rabbines, themselues, before Christ, and citeth his brother and frend in Religion Theodor Bibliander, to that purpose, his wordes bee these: *Bibliander saithe yt vvas a moste common opinion, amonge the Iewes to thinke, that at the comminge of the Messias, all the legall sacrifices should cease, and that only the sacrifice of thanks, vvas to bee performed in breade and vvine.* Whereuppon D. Morton is enforced, against Mason and his directors to confesse an eternall

Middleton papistom. pag. 51. pag. 91. 113.
Middlet. sup pag 49 137. 138. 67. 48.
Feild lib. 3. cap. 29. pag. 138.
Morto app. lib. 3. cap. 13. sect. 1. pag. 394.

ternall sacrifice in the church of Christ, and that protestants ought to bee of that minde, his wordes bee these: *The protestants acknowledge in the Eucharist a sacrifice Eucharisticall.* And hee might as well haue acknowledged with the protestants of Basile, with his frend, *Franciscus Stankarus, Hebraica literatura callentissimus, moste expert in Hebrue learninge,* as protestants write, with the protestants of Francforde, and others, what this sacrifice of the Christians, foretolde by them, was in particular. For these protestants confidently propose to M. Morton, and all Readers (and D. Morton citeth that edition of the Basileans) these wordes of those Rabbines. *The sacrifice that shall bee made of wine shall not onely bee chaunged into the substance of the blood of the Messias, but also into the substance of his bodie. And in the sacrifice that shall bee made of breade, notwithstanding it bee white as milke, the substance shall bee turned into the substance of the bodie of the Messias. Thus Rabbi Cahana that liued longe before Christ.* The like they propose from Rabbi Iuda, Rabbi Simeon, and others, needles to bee cited, because vppon proofe that they bee true (affirmed by these greate protestants) D. Morton confesseth more then needfull, in these words: *These Testimonies of Rabbi Cahana, Rabbi Iuda, Rabbi Simeon are such, that they make for directly for the Romish Article of transsubstantiation, that the moste Romish Doctors for the space of Allmoste a thousand yeares, after Christ, did not in for expresse termes, publish this mystery to the worlde. They*

Morton sup. l.3.cap.13.

Basil. in edit. petr. Gallat. basil.1550.

Francisc. Stan. 16. praefat. in cand. Francofurti. 1602.

Morton app. in catal. Auth. post praefat.

Franch. & Basil. edit. Galat. l.20 cap.5.6.7.

Morton app. l.3. cap. 14. sect. 1. pag. 395.396.

 ar more

ar more playne, and pregnant, for transsubstantiation, then ar the sayings of Transsubstantiators themselues. And D. Morton knoweth, these were extant, and published in the world, longe before their sacramentary doctrine was inuented. And not collected of purpose, to proue the catholick doctrine in this matter, but putt amonge other testimonies from those Rabbines, to proue all cheife points of christian Religion, against the Iewes. And with as much pretence of Reason, hee might deny those Arguments for the *Incarnation, Trinitie, Birth, Death, Resurrection, Ascension of Christ*, and others, there and soe proued, and become a Iewe. But I need not these testimonies, for their soe named Archbishop of Canterbury, that now is, assureth vs, that Transsubstantiation of breade, and wine, in this sacrifice, into the body and blood of Christ, was the doctrine of the church soe constant, and generall, hundreds of yeares before they say it was first defined in the generall councell of Laterane, that hee assureth vs, to deny yt, was heresie to bee recanted.

Abb. ag. Hill pag. 60. Middl. pag. 94. 95. His words, to which M. Middleton agreeth, ar these: *Berengarius in deed was called in question for denying of Transsubstantiation in the sacrament, and hee yeelded once, or twice to recant, and abiure the doctrine which hee held.* The same called protestant Archbishop, and D. Feild doe tell vs, *the greeke church is a true church*, yett their Patriarke Hieremias hath these words: *It is the Iudgment of the church, that in the holy supper after consecration, and benediction, the breade doth passe, and is changed into*

Abb. ag. Hill sup Feild l. 1, 2 &c. Hierem. in censur. cap. 10.

into the verie body it self of Christ, and the wine into that blood of his, by the power of the holy ghost. For our Lord in the same night wherein hee was betrayed, takeing breade, and giueing thankes, brake yt, and said, take and eate, this is not breade, or a figure of my bodie, but this is my verie body, and my blood. Soe that both then, and now, the breade is transformed, and changed into his body, and the wine into his blood, as our Lord promised, and affirmed in many places of scriptures. The holy Masse is a sacrifice, instituted of Christ. Saint Iames the Apostle first reduced into order that liturgie, and sacrifice, beeing soe Instructed of Christ, to doe yt. The soules departed ar to bee releeued by prayers, sacrifices, and good deeds, of those that lyue. It was decreed by the Apostles, that in the celebration of the holy mysteries, a memory should bee made for them that were departed this life. Their Learned Gennadius writeth thus: *The doctrine of purgatorie, prayer and sacrifice for the deade, was a tradition of the Apostles. That which the latines call Purgatorium, purgatory, they of the greeke churche name Catharterion. They were onely followers of scismaticks that denyed purgatorie.* Like was, and is the practize, of all Liturgies, and publick offices; of all churches cited by Matth. Flaccus, Illyricus, Sr Edwyne Sands, D. Morton, and others. Seuen as Illyricus saith befor that which hee calleth and published *the auntient latine Masse*, all of them expressely teacheing *transsubstantiation, Christs blessed body, and blood offerred in sacrifice, for the liueing and deade.* And in that olde latine masse of the primatiue church, which hee published, and

Hierem. cap. 5. sup.

Gennad. schol in def. cap. 3.

Matth. Flacc. Illyr. in obser. de vetustate Miss. pag. 75. in praefat. ad palat. Rhen.

Sr. Ed. Sands in Relat. of Relig.

Morton ap-plog. part. 2 pag. 82. & app. l. 2. See these preisthood, and sacrifice, Masses in Bibliothec. SS. Patr. Matth. Place. Ill. an altare and sacrifice: but graunt, that altare in Miss. lat. doth as naturally and necessarily inferr a sacrifi-cer, pag. 52. 53. 57. 64. And againe: Cardinall Bellarmine said truely, 65. 66. 68. viz. sacrifice and preisthood ar Relatiues, soe that Mort. app. preisthood properly taken, hath relation vnto a l. 2. sect. 1. sacrifice in proper signification. Then, besides all cap. 6. pag. those moste euident demonstrations, before, 162. except the preisthood of Christ moste properly preisthood, and for euer, is to bee termed an vnproper preisthood, and hee that was the highe, and higheſt preist, was vnproperly a preist; The preists of his lawe must needs haue a sacrifice in proper signification, And consequently, in their ordination, power giuen vnto them, to offerr sacrifice, at that moste holy Altare, which in respect of the moste sacred sacrifice there offered by christian preists, is called by the primatiue churche, as D. Morton himself, these new called Bishops, in their Theater, and others witnes:

and approoueth, these catholick doctrines ar approued aboue twenty times, by the publick prayers of the church of Christ. And this vnion, and indissoluble connexion, betweene

Morton app. pag. 162. l. 2. cap. 6. Theater pag. 317. 330. 332.

Place where oblations were, altares taken, sacrifice offerred. The state of the celestiall sacrifice. The state of the body and blood of Christ. On which the body and blood of our Lord is placed. The Eu-charist is sanctified on the altare. The preists did consecrate

consecrate the calice. Where sacrifice is offerred to God the Creator. Where the preist doth exercise the function, or place of Christ, and sacrifice is offerred to God the father. Therefore I will conclude this matter with twoe publick practizes and testimonies of the primatiue church one of S. Isodore, in his bookes of Diuine offices, purposely written of such holy Rites, and allowed by these protestants: the other the publick Rituall then vsed. The words of the first bee these: *The order of Masse, or prayers by which, sacrifices offered to God ar cõsecrated, was first instituted by S. Peter, whose celebration the whole world doth accomplish with one and the same maner. The sacrifice which is offerred to God by Christians, first Christ our Lord and Master did institute, when hee commended to his Apostles his body and blood before hee was betrayed. Which sacrament Melchizedech Kinge of Salem did first figurally offer in type of the body and blood of Christ, the eternall preist, to whome is said, thow art a preist for euer after the order of Melchizedech. Therefore it is commaunded to Christians to celebrate this sacrifice, the Iewes oblatiõs beeing left and ended.* The matter and forme of cõsecrateing preists with the maner is thus sett downe in that primatiue ordinall. *The Bishop takeing holy oyle shall make a crosse vppon both their hands saying: ô Lord vouchsafe to consecrate and sanctifie these hands, by this vnction and our benediction, that whatsoeuer they shall truely cõsecrate, bee consecrated: and whatsoeuer they shall blesse may bee blessed and sanctified in the name of our Lord* IHESVS CHRIST. *Amen. This done lets him*

Bal. de scrip. Cent. 4. cap. 6. pag. col. 409. cẽtur. 3. cap. 4.

Isodor. lib. 1 de offic. eccl. cap. de Missa.

Lib. 1. supr. cap. de sacrificio.

Psal. 109.

Ordo Roman. de offic. diuin. in ordinat. presbyteri. in Auctar. Biblioth. pag. 103.

him take the patten with oblations, and the chalice with wine, and giue to them, saying: receaue power to offer sacrifice to God. And to celebrate Masse aswell for the lyuinge as for the deade in the name of our Lord. Amen. Therefore our sacrificeing preisthood is moste sacred and honorable: And the pretended english Ministery inuented and erected against yt, is voide, invalidate, volawfull, and noe true consecration: And by noe meanes possible, can bee lawfully deriued from Cranmer. And this of him, and this matter.

The eighth protestant Demonstration: That M. Matthew Parker, Younge, Grindall, and the rest pretended to bee Bishops in the beginninge of Queene Elizabeth her Raigne, were not true Bishops: And soe noe true ecclesiasticall or preistly Order can bee deryued from any of them.

CONCERNINGE the pretended ordination of their, soe named, Archbishops, Matthew Parker of Canterbury, and Thomas Younge, of Yorke, and their other syrnamed, Bishops, Grindall, Horne, Coxe, Bullingham, Bentham, with the rest, Imagined by these protestants to haue had true, and due consecration, I haue more then sufficiently proued before. That they were not admitted by any true or pretensed ordination of Barlowe, Scory, Couerdall, Hodgskins, or any such, either true, or pretended Bishops, But onely by the invalidate, and ridiculous ciuill admittance,

tance, of a woman, Queene Elizabeth, vtterly in their owne proceedeings, disabled to intermeddle in such functions, which (to vse their owne priuiledged, and allowed words) *neither Prince, nor Potentate, Kinge nor Caesar, on earth can giue.* Then muche lesse a woman, by sexe, excluded from such affaires, by these protestants before. But that these men were admitted vnto, and did vsurpe, and exercise those bishoply dignities, & places, many monethes before those pretended Consecrators, were by M. Mason, and his directors, returned into England. Of what feeble creditt, and reputation his pretended Register of Matthew Parker, such a mans pretended testimonie in his owne soe much concerninge cause, and not hard of, vntill all wittnes for, or against yr, bee deade it appeareth before, and is made manifest by better, and more credible Registers, in their owne grownds, and Religion, Their protestant parlaments, Kinges, and Queenes supreame ecclesiasticall power, their letters parents, commissions, Iniunctions, our best approued protestant histories, and other grownds and proceedeings of their owne allowance. Yett for more quieting of these men, I will add some thing in this place, both for the proofe of those protestant pretended Bishops to haue beene allowed for such, by Queene Elizabeth, before that their pretended Consecration, expressed in that new fownde Register: As also of what creditt, and esteeme, that their Register, is to bee valued, and recompted. In the first, I argue thus: wheresoeuer, and whensoeuer

Couell mod. exam. pag. 115.

Stow hist. An. 1. Eliz. Hollins, and Theater ibidē Masē pag. 126.

soeuer Bishops, true or pretended, haue all power, and authoritie, that belougeth vnto their function, or callinge, there, and then, their admittance is to bee esteemed perfect, and noe new ordination, true or pretended, is, or may bee added to such parsons: But in the Iudgment, and Religion of these english protestants, such was the condition, of Matthew Parker, Thomas Yonge, Edmund Grindall, Robert Horne, Richard Coxe, and their other pretended Bishops, in the beginninge of Queene Elizabeth her Raigne, before this pretended Consecration in this new Register: Therefore noe thinge, was, or then could bee added vnto them. The maior proposition is euidently true: for when a thinge is perfect, nothing essentially can bee added to yt; otherwise cōtrary to my supposition, some power, and authoritie necessarie, and essentiall, had beene wantinge before, and the thinge had not beene, for things essentiall bee inseperable; as the essence and nature of euery thinge beeing yt self is inseperable from yt self. The minor proposition, that Those pretended protestant Bishops had all things essentiall to their callinge, in these protestants Religion, before the date of that Register, and Imagined consecration, is proued thus: M. Mason, and his directors propose vnto vs, the compleate, and perfect office, of a Bishop, in these wordes: *not onely to Minister the Worde, and sa-*
Mason lib. 4. cap. 1. pag. 143. & pag. 155 *traments, but also to performe other holy and eminent Actions: as for example to ordayne ministers, and to inflict spirituall censures vppon the offenders, namely the sentence of excommunica-*

thou, *and againe to absolue and restore them to the communion of Saints.* But all these powers, and habilities, were exercised by those pretended Bishops, before that pretended consecration. For makeing of Ministers, it is euident in the Iniunctions of Queene Elizabeth, in the first yeare of her Raigne, where is manifest, that many new protestant ministers were then made, and executed such places: Therefore they were made either by those pretended Bishops, or the Queene herself, as able to make pretended *Ministers*, as *Bishops*: for, *hee that can doe the greater, can doe the lesser in that kinde.* Which addeth to the protestant princes supremacie spirituall, and proueth noe need or Bishops then, or any time after, in their Religion, which alloweth not onely temporall Kings, euen children, as Kinge Edward the sixe, and in that time, a woman, a Queene, but ordinary ministers, neither Kinge, Queene, or Bishop, to make ministers, and to giue them all complements, required by M. Mason to a Bishop, euen excommunication it self, and against princes. Their positions herein bee well knowne, and as before depend vpon M. Mason, and his directors, new falsie and vsurped grounde, in their Religion, *that spirituall Iurisdiction with them is not from the prince:* and would grownd it vppon his Maiesties wordes: *That Bishops ought to be in the Church, I euer maintained it, as an Apostolicke institution.* But that his encroching is before confuted. And concerning this point of makeinge ministers, to be essentiall to Bishops, in protestant Relig-

Iniunct. of Q. Eliz. An. Reg. 1. Iniunct. 19. 26. 53. &c.

Maxim.

Masons lib. 4. cap. 1. Mason pag. 145. præmonit. pag. 44.

Confess. Gab. Helu. Saxon. Wittemb. Gen. &c. Rogers in Articl. Feild. l. 2. &c. Mason epist. Dedicat. Sutcliff ag. D. Kell. pag. 5.

gion, all their new brethren in Scotland, Fraunce, Geneua, and all others both in their foe named confessions, and practice also, condemne it for an error in protestant Religió, and it vtterly ouerthroweth all pretended ministery, in them, not admitting Bishops; To this M. Rogers, D. Feild, D. Sutcliffe, the foe named Archb. of Canterbury himself, M. Mason himself with very many others, giue allowance, one shal Answeare for all, haueing allowance for all. D. Sutcliffs words bee these. *Our Brethren in Germany, and Zuizzerland, had Imposition of hands from Luther, Zuinglius, Oecolampadius, Bucer, and others: in Fraunce from Farel, in Scotland from Knox and others, and from those men and their successors all other pastors, and ministers of the church, haue receiued the vite of Imposition of handes, or ordination, to the Ministery. Neither is it materiall that the first preachers of the Ghospell in the seuerall countreyes were not Bishops.* D. Feild in his bookes of the church, is of the same mynde. And soe, as I said, must the present called Archbishop of Canterbury D. Willet, D. Powell and all before remembred pleaders for protestant vnitie. If any man obiect that by D. Feild, D. Couell and others it was condemned for heresie in Aerius. I answeare heresie is not syn in protestants Religion, especially in this or matters soe nearely concerning them. And yett I will goe further, and proue, what I say, any lay man may make a Bishop, much more a minister, by this Religion. For Example, Knoxe, noe Bishop, made ministers, as before, and those pretended Ministers made

others,

others, and all these were but lay men, by M. Mason, and his directors; because yt is *essentiall to Bishops to make ministers*, as they teache. But these pretended Ministers in Scotland, beeing but lay men, of late haue made Bishops there. Soe they may doe in Fraunce, Germany, or wheresoeuer. Therefore noe straunge thinge, for a Kinge, or Queene, inuested with all spirituall power, and authoritie in the supreame degree to doe these things.

Concerning Confirmation, which in an other place, M. Mason appropriateth to Bishops, I haue Answered before, that those brethren of theirs, in their Confessions, both by positions, and practise tell them, it is not *proprium quarto modo, omni, soli, & semper*, but is both seperable, ministrable by others, inst pretended Bishops, and in England such a propertie that, *rare*, seldome, or neuer it is exercised: and in their publicke Conference not adiudged necessary: otherwise I trust their pretended Bishops would giue yt, and others seeke yt. And in the same Conference, their named Archbishop Bancroft assureth vs it is an opinion of their brethren, would haue, *euery pastor in his parishe to confirme. Thus wary that feared them, that they had not the vse thereof in their owne hands.* And I feare this was it, that vexed M. Masons directors, that in their Religion and by our parliaments, *spirituall iurisdiction and supreamacie* thereto, is in the Kinge, and notin them: which if they could proue, or procure, not doubt, but the Consequences thereof would bee gathered.

Confer. at champton pag. 32. 33. 34. 35.

Cōfer. sup. pag. 33.

and

and deduced in an other fashion of dispute. But I need not bee curious in this busines to proue against M. Mason or his directinge frends, that any of those his recited episcopall functions, is soe peculiar to Bishops, that they cannot bee seperated from them, and giuen to preists, or ministers, and lay men alsoe, in their Religion; for the greatest difficultie, beeing to make ministers, is cleared before, and M. Mason vnawares hath subscribed vnto yt, against himself; his wordes euen with his directors allowance, and in his epistle to him are these: *other reformed churches were constreyned by necessitie to receaue ordination from Presbyters, which are but inferior Ministers.* Therfore this question is decided by himself, and to ordeyne ministers in their Religion is not in this mans doctrine a thinge essential vnto, and vnseperable from Bishops, for things of essentiall and vnseperable nature cannot bee taken away by any necessitie. And yt were better for him to lett spirituall Iurisdiction bee alsoe in the prince in the highest degree, otherwise hee will endaunger himself to bee either a presbyterian, or excluded, both hee and his pretended Bishops, from all Iurisdiction, if they clayme it not from the temporall: for the Appetite of all other reformed churches, whome (as before) they must not reiect in such a point, will eate vpp all these their episcopall functions. To omitt others, M. Ormerod reciteth their doctrine in these words: *To those three Iointly, that is, to the Ministers, Seniors, and Deacons, is the whole Regiment of the church committed.* And the Conse-

Mason epist. Ded. to Georg. Archb. of Canterb.

Ormerod dial. 2.

quence

quence will bee, as I feared before, that which the same protestant Author thus relateth: *Princes ought to submitt themselues to the Seniori of the church. And they ought to bee content to bee ruled, and gouerned, punished, corrected, excommunicated by their discretion, and at their pleasure.* How powerable this their Censure is, they testifie in this maner: *Excommunication is terrible to princes, and Rulers, and deliuery of the soule to Sathan, punishmēt of the bodie and daunger of the Goods. Excommunication is soe powerable, as it can constreyne princes and Rulers, &c.* Therefore seeing in protestant Religion the case is soe daungerous, and the question is amonge them, whether the princes pretended Bishops, or presbyters haue this power, it is time for Kings, to stand vppon their gard, and priuiledges, when they deale with so quick disputers. Therefore I must playnely tell, both these pretended Bishops, and presbyters, if they will bee protestants of England, and members of that Religion, to which they haue subscribed, and sworne obedience: They must acknowledge this spirituall Iurisdiction, euen that which M. Mason calleth (to vse his words) *both in respect of matter and manner meerely spirituall*, which hee would not haue from the prince, but immediately by vertue of their pretended ordination without reference and dependance of the Kinge or Prince, To bee in the Prince as supreame in that kinde; And all such to bee deriued from the prince, supreame therein by their Religion. And to this all of them haue subscribed and sworne, or soe ought to doe by the

Ormerod dial. 1. Assertion. Mason pag. 165.

by the grounds of their Religion. And not to acknowledg this, in their doctrine, is to deny the princes ſpirituall ſupreamacy, and incurre the penalties thereof. Amonge which one is excommunication by the Kings canons, and his ſpirituall ſupreame power in them, and ouer all parſons, and in all cauſes, in theſe wordes: *Whoſoeuer ſhall impeach any part of the Kings maieſties ſupreamacie in eccleſiaſticall cauſes, reſtored to the Crowne, and by the lawes of this Realme therein eſtabliſhed, lett him be excommunicated ipſo facto.* What this ſpirituall ſupreamacie is, appeareth by the very firſt ſtatute in the firſt parlament of Queene Elizabeth, confirmed by our Kinge in parlament for himſelf, the proteſtant authoritatiue words ar theſe: *Such Iuriſdictions, priuiledges, ſuperioritiies, and preeminences, ſpirituall, as by any ſpirituall power hath heretofore beene, or may lawfully bee vſed, for the viſitation of the eccleſiaſticall ſtate, and parſons, and for reformation, order and correction of the ſame, and of all manner of errors, hereſies, ſciſmes, abuſes, offences, contẽpts and enormities, ſhall for euer bee vnited to the Imperiall Crowne of this Realme. And the Queene her heires and ſucceſſors, Kings, and Queenes of this Realme ſhall haue full power by letter patents, to name and authorize, when, as often, and for ſoe longe time, as her highnes, her heires, or ſucceſſors ſhall thinke meete, ſuch parſon or parſons, as ſhee or they ſhall thinke meete, to occupie and execute vnder her, all manner Iuriſdictions, priuiledges, and preeminences, in any wiſe concerninge any ſpirituall Iuriſdiction, within England and Ireland, or any other*

Kings Canons An. 1604 can. 2.

Statut. An. 1. Elizab. cap. 1. confirm. parlam. 1. Iacob. Reg. print. An. 1612. per mand. D. Regis.

the Queenes dominions, and to visit, reforme, order, correct, and amend all such errors, heresies, seismes, abuses, offences, contempts, and enormities, which by any ecclesiasticall power may lawfully bee ordered corrected, or amended. And such parson or parsons soe authorized by the Queene, after the said letters patents to him, or them deliuered, shall haue authoritie by vertue of this Act, and the said letters patents, vnder the Queene to vse and execute all the premises, according to the Tenor of the said letters patents.

Whereby is moste manyfest, that all spirituall power (the proposition is generall) and Iurisdiction, which any spirituall power, pope, or other had in England, or can lawfully bee pretended by any, was in that woman by their Religion. And allthough in the fift yeare of her Raigne, shee did relinquish *power, and authoritie to bee a Minister, and say service in the church*, which was collected to belonge vnto her by this Religion and supreamacie; yett shee still claymed, and euer reserued to herself, *all spirituall power and preeminence that was allowed vnto, or practized by Kinge Edward the sixt.* Which is more then requisite for my purpose. For shee allowed these pretended Archbishops, and Bishops for such, about foure yeares before this statute, and relinquishment of concluded Ministery, or episcopalitie, due vnto, and inuested in her, by this lawe, and soe called Religion; And these men (as before) onely requireinge spirituall Iurisdiction, to episcopalitie, and Bishoply function, all such in the supreame and highest degree, without limitation beeing both in herself,

Parliament An. 5. Eliz. cap. 1. Admon. after Inuest. Stat. An. 5. Eliz. cap. 1.

herself, and to delegate to others, whome it pleased her, *soe they were naturally borne subiects vnto her*; whether laye or ecclesiasticall; noe man can bee ignorant, but in their Religion shee was then Archbishoppesse, or Archpatriatchesse of England, and all her dominions, and might haue giuen the like, both name, and office, to any lay subiect, frend, or fauourite in that time. Neither was her practize much inferior to this power, for (as before) shee delegated power to her lay cownsaylors *to deprive and suspend* from all episcopall function and Iurisdiction *Archbishop Heath of Yorke, Bishops, Bonner, White, Thurlby, Watson, Bane, Bourne, Turberuill, Pates, Poole, Gouldwell, Tunstall, Oglethorp, Scot.*

Stowe An. 1 Eliz. Holinsh. and others ib. Mason pag. 134.

The wordes of Stowe ar these: *in the month of July, the old Bishops of England then lyuinge, were called and examined by certaine of the Queenes Maiesties counsell, where the Bishops of Yorke, Elye, and Lòdon, with other, to the number of thirteene, or fourteene, for refusinge to take the oathe, touchinge the Queens supremacie, and other Articles, they were deprined from their Bishopricks.* Their suspension from their episcopall function was soe terrible by this lay power, that for any man to bee *made preist, or deacon, or receaue any ecclesiasticall order*, from any of them, after that moneth, was enacted to bee, and still is treason, in this new religion. M. Stow addeth of such lay men: *Commissioners were appointed through the whole Realme, as Syr Richard Sackuille*, and others with larger spirituall Iurisdiction, as their letters patents ar wittnesses, then any pre-

Stowe An. 1 Eliz. in Iul.

Parlament An. 27. Eliz. parlam. 1. Iacobi.

Stowe sup. pag. 1086.

tended

tended Archbishop now in England hath. By her supreame spirituall power shee proposed her Iniunctions to all her subiects, euen to Bishops, and Archbishops, *vppon payne of deprivation, sequestration of fruites and benefices, suspension, excommunication, &c.* Shee giueth licence to preache, and alloweth the *Archbishop of Canterburye, Archbishop of Yorke, the Bishop of the Dioces*, and, lay men, *her maiesties visitors* to doe the same. Shee allowed for such those their pretended Archbishops and Bishops as before, shee condemned the *Pope himself, supreame heade of Christs Church, thee abrogated the moste holy sacrifice, Sacraments of the churche, exploded preisthood, and sets vpp her owne fantasies, and deuises, in all things, and termed them the Ghospell.* Not Bishop, Archbishop, Patriarke, Pope can doe soe much, Antichrist himself can doe hoe more. And yett if wee take her, after that pretended limitation of her supreame power, when shee did but paralel her self, with her brother Kinge Edward, the sixt, wee haue hard before how *hee made Bishops, gaue Iurisdiction vnto, and tooke away, at his pleasure to Cranmer, the Archbishop in makeing, or not to make Bishops, or ministers, and soe longe and short time as hee pleased: gaue authoritie to Archbishopps, Bishops, and others spirituall power to vse the Censures of the churche, gaue power to lay men Syr William Peter, Syr Thomas Smythe, and William Day Doctor of the ciuill lawe, to suspend, excommunicate, or deprive Bishop Bōner, at their discretion.* Hee wrote to their Archbishop Cranmer in these wordes: *For asmuch as all authoritie to com-*

Iniunct. An. 1. Eliz. in fin. § all vvhich.
Iniunct. 8. supr. An. 1. Elizabeth.
Statut. An. 1. Eliz. cap. 1. 2. Iniūct. supr. Commiss. An. 1. Elizab.
Vtenh. & eccles. pereg. Regist. sup. Foxe tom. 2. An. 1146. in Edvv. 6. An. 1547. supr.
Statut. An. 5. & 6. Edvv. 6. cap. 1.
Foxe to. 2. pag. 1311. 1312.
Foxe supr. pag. 1146.

commaunde, as alsoe all Iurisdiction whatsoeuer, aswell that which is called ecclesiasticall, as seculer, doth flowe from the kingely power, as from the supreame heade, woe giue power to thee, by these presents, to order whomsoeuer within thy Dioces of Canterbury, onely to continue at our pleasure.

Foxe sup. pag. 1546. 1547. Crāmer accepteth his Iurisdictiō in this maner from him, and soe acknowledgeth, as before is remembred; yett hee then was, and had continued without Interruption, Archbishop of Canterburye, before that Kinge was borne, or princes spirituall supreamacie knowne in England, or the whole christian world. Hee

Statut. An. 3. Edvv. 6. cap. 12. & 2. Edvv. 6. his Iniunct. An. 1. Reg. 1547. taketh away the *sacrifice, sacraments ceremonies, and sacred preistkood, setteth vpp the new vnhard of Communion, the new booke thereof, forme of makeinge pretended Bishops, and preists, proposeth his new Iniunctions in spirituall things, to be obeyed of all, and of cleargie men vppon payne of deprivation, sequestration, suspension, excommunication.* Therefore this Kings pretended supreame spirituall power continueing by her newest Interpretation, in Queene Elizabeth all her life, yt must needs bee graunted, that yt extended much further, then to allowe or admitt men, noe Bishops, for Bishops, or Archbishops in that Religion, which (as before) onely requireth excesse of spirituall Iurisdiction, which shee by her supreame Authoritie in such things, might giue to any parson, or parsons, by her letters patents, in the highest degree, and without limitation, and as shee did to soe many lay parsons, by her Commissions in all partes of this kingedome, Againe (as in some parte before)

I argue

I argue thus: Noe men in Religion, conscience, or morall prudence, can clayme, or pretend, accept of, or allowe such maner of consecration, as both barreth them from a true and lawfull ministery in their owne Iudgments, and Religion, and yett maketh them by the same, guiltie of treason, all that communicate with thē, their wiues, childrē, and nearest frends, to bee in case of felonye, for communicateinge with them, either in Religion, or otherwise: But this is the state of these English pretended Bishops, and ministers, claymeing *ordination by power, and authoritie, from Rome, after the feaste of the Nativitie of S. Iohn Baptist in the first yeare of Queene Elizabeth*: Therefore they cannot admitt, or allowe such consecration amonge them. The maior proposition is evidently true, for by that meanes, they both misse that, for which they contend, and in their Religion condemne themselues, and their dearest frinds both in bodye, and soule. The minor proposition concerning deceaueing themselues of a true ministery by their Religion, by that meanes, as allready proued. And that they incurr the remembred temporall absurdities, it proued by their owne parlament before: and enacted in these words: *all ecclesiastic all persons whatsoeuer, borne within the Queenes dominions, and heretofore sines the feaste of the nativitie of S. Iohn Baptist, in the first yeare of Elizabeth, made, ordayned, or professed, or hereafter to bee made, ordayned, or professed, by any auctoritie, or Iurisdiction, derived, challenged, or pretended from the See of Rome, or of what name, title, or* Parliam. An. 27. Eliz. cap. 2.

degree soever the same shall bee called, or knowne to bee, or remayne in any parte of this Realme, or any other her highnes dominions, other then in such speciall cases, and vppon such speciall occasions onely, and for such time onely, as is expressed in this Act; And if hee doe, then every such offence shall bee taken, and adiudged to bee high treason. And every person soe offendeinge, shall for his offence bee adiudged a Traytor, and shall suffer, loose, and forfeit as in case of high treason. Hitherto the daunger of any man consecrated an ecclesiasticall person, by any authoritie, or Iurisdiction though onely challenged or pretended from the See of Rome, of what name, title, or degree soever the same shall bee called, or knowne by, as Archbishop, Bishop, Preist or inferior order, beeing ecclesiasticall, since the feast of the nativitie of S. Iohn Baptist, before remembred; in which case the whole pretended ministery of England, Archbishops, Bishops, and others ar, by their pretended ordination by pretended, and challenged authoritie, or power from Rome, in this condition. And concerning the state of all such as communicate with them, yt followeth in the same lawe in these

Parlament An. 27. Eliz. cap. 2. supr. wordes: every person which shall wittingly and willingly receive, relieve, comfort, aide, or maintaine any such Preist, Decon, or Religious or ecclesiasticall person, as is aforesaid, or out of hold, knowinge him to bee such a Preist, Deacō, or religious, or ecclesiasticall person, shall for his offence bee adiudged a felon, without benefit of Clergie, and suffer death, loose and forfeit, as in case of the statute of felonie. Where wee see all that communicate with them either in Religion or

otherwise to bee brought into these miseries and perplexities, by these men. And noe protestant in England, can now pleade, hee doth not this wittingly and willingly; Because these pretended Archbishops, Bishops and ministers, at this time, doe publickly, openly, and contantly teache, affirme, and proclayme in their pulpits, printed sermons, and other bookes with warrant, and priuiledge, that they ar *made and ordeyned by authoritie, power, and Iurisdiction, deriued, challenged or pretended from the See of Rome:* Which bee the verie words of the statute in makeinge theirs, and their communicants with them case, to bee treason, and felonie, as before. If any man obiect, that the takeinge of the oathe of supreamacie, which all they doe, when they ar made Deacons, and professing the english protestant Religion, doth exempt them from these inconueniences by the same lawe, and in generall is insinuated before. I answeare first. The takeing of this oath, maketh all deriuers, or pretenders of their calling, from Rome, to bee wicked, periured men: for in that oathe, they sweare the contrary to that they now teache: the words which they sweare, bee these: *I. A. B. doe vtterly testifie, and declare in my conscience, that noe forreyne prince, Person, prelate, state, or potentate, hath, or ought to haue any Iurisdiction, power, superioritie, preeminence, or authoritie ecclesiasticall, or spirituall within this Realme: And therefore I doe vtterly renounce, and forsake all forreyne Iurisdictions, makeings powers, superioritys, and authoritys.* And this Bishops &c oathe euery pretended Minister, Bishop and sit. order of Arch- Deacons,

Obiect.

Answ.

Statut. An. 1. Elizab. 1. Forme of

Archbishop taketh in the english protestans church, before hee is allowed to bee a Deacō, by their Religion. Therefore they ar all periured, and yett to noe purpose, to excuse themselues from those penalties, and Imputations. For the statute by that takeing of the oath of supreamacie, and conformitie in protestant Religion, doth onely exempt them, that were made out of England, or els, not onely by the Romane power, but with all Ceremonies, and that had professed the Romane faith, and after renownce and forsake yt in England, as the words moste manifestly testific. And the Makers of that lawe, did neuer thinke, that their pretended Ministery that had soe often sworne, to renownce all such spirituall power, in the pope, and See of Rome, and acknowledged yt in that Queene, and the temporall, would soe haue turned, to serue their turne, as nowe to renownce yt in that Queene, and both acknowledge yt in, and pretend to challenge yt from the Pope, and Romane churche, besides it maketh them all *excommunicate ipso facto* by the Kings Canons. It maketh againe both periured and *excommunicate ipso facto*, because they haue all subscribed vnto, and sworne to beleeue, and mayntaine their Articles of Religion, concludeing these wordes: *The Bishop of Rome hath noe Iurisdiction in this Realme of England* And the same Canons of our Kinge make yt *excommunication ipso facto* to deny, or Impugne them. Therefore neither Matthew Parker, Younge, Grindall, Horne, or any of those their first pretended Bishops, in the time of

Statut. An. 27. Elizab. cap. 2.

Can. 2. 5.

Connotat. Lond. An. 1562. Art. 37.

Can. 5.

Queene

Queene Elizabeth, were lawfull Bishops, neither any true episcopall, or preistly function, can bee derived from thē: And their neither is, nor can bee any true Ministery among these protestāts, onely claymeing by that title.

The ninth protestant Demonstration: Concerninge the obiected Register of Matthew Parker, and aswell his owne, as others, pretended episcopall function, and their whole Ministery, claymed by Title and meanes conteyned, and registred therein.

NOw lett vs come to a more particuler examination, of this pretended Register, of Matthew Parker, in this soe much concerninge cause, matter of yt self *suspitious* enough in the cause of this man, whole life (to vse M. Masons words) *had beene scorne-fully commented vppon*: for if the testimonie of men, though moste syncere, is not to bee admitted to make him, wittnes, Recorder, Register, and Iudge in his owne suite, and quarrell, though of meane reckoninge, much lesse can soe suspitious and concealed Register for aboue fyftye yeares bee allowed, a competent sole testimonie, euidence, Iudgment, and execution, for a man of such a commented life in a matter of soe greate moment in himself, and his dearest frends. And to proue by the Maker, Keeper, or Master himself, Matthew Parker, their pretended Archbishop of Canterbury himself, that it is noe neweltie, to affirme, that the Register of a true Archbishop of Canterbury, is not sufficient wittnes in his *Mason pag. 141.*

owne cause, entreateing of a Controuersie betweene the Archbishop of Canterburye, and Suffragines, concerning Iurisdiction, which the Archbishop contended to proue by his owne Register, hee setteth downe the Answeare of the Suffragans in these words:

Parker de antiquitat. Britan. pag. 33.

Negabant Suffraganei suorum Actorum, & Registri authoritatem ad id probandum satis valere, quia in proprio Registro custodita scripta, priuata non publica essent iudicanda. The Suffragans did deny the authoritie of their owne Acts, and Register to bee sufficient, to proue yt, because writtings kept in a mans owne Register were to bee adiudged priuate, and not publicke. Which plea if it bee at any time and against any parsons to bee allowed, it may not bee denyed in this age, and against such parsons, of which their famous protestant Relator of Religion Sr. Edwyne Sandes writeth in this maner: *protestant writers in Relation of things haue abused this present age, and preiudiced posteritie, loue, and dislike hath so dazeled their eyes, that they cannot bee beleeued.* And that this loue, dislike, and dazeling, had possessed the eyes of some Registers, Recorders, and greate Medlers in such matters, in that pretended Register time, of Matthew Parker, and after in the Raigne of Q. Elizabeth, wee need not to make yt a question; when in the first yeare of our Kinge, when hee graunted pardons, for matters of offence committed in that Regiment of protestants, not man though vtterly vnacquainted with Registers, and Records, could sue out his pardon. But these ensuing words were inserted into yt: *Perdonamus, remittimus, & relaxa-*

Relation of Religion cap. 32.

Pardons an. 1. Iacob. Reg.

relaxauimus, ac per præsentes perdonamus, remittimus, ac Relaxamus A. falsas fabricationes cartarum, scriptorum, monumentorum, siue aliquorum scriptorum quorumcunque, ac publicationes eorundem. Wee haue pardoned remitted, and released, and by these presents doe pardon, remitt, and release to A. counterfayteing of Charters, writeings, monuments, or any other writeings, & the publishings of the same. And to sett all free in this kinde, this alsoe was putt in: *Pardonamus etiam, remittimus & Relaxamus, wee doe pardon, remitt, and release, all, and all maner offences, and transgressions, for cutting, for the raseinge, and meameing of any Rolles, Recordes, writts, warrants, Recognizances, or other our Remembraunces, or of any our Auncestors, or progenitors, in any Court, or Courts of ours, or any our Auncestors, or progenitors.* And I doubt not, but euen those that ar now deceased, and sometimes were named Archbishops of Canterbury, with protestants, sued out, procured, and tooke benefite of these pardons. And if their first man whereof they glorie in that See, Thomas Cranmer had then lyued, noe question can bee, but his need of this would haue beene equall with other protestants: for themselues ar witnesses: that bee was *an hereticke to God, and his church, a Traytor to K. Henry 8. a forgerer or abuser of Kinge Edward 6. his will, a Traitor to Q. Mary, to his power a labourer to disinherite Queene Elizabeth, and our Soueraigne Kinge Iames, before hee was borne, an Intruder of a new Religion, and a woman vserper lady Iane Seymer for a lawfull Queene, a Counterfaictor of the hands &c.*

Parker. de antiq. Britan. in Cranm.

Foxe to. 2. in Cranm.

Stowe hist. in K. Henr. 8. Ed. 6. Q. Mary.

Speed in Henr. 8. pag. 767.

hands of fyfty Convocation men, and of the Bishop of Rochester his seale, about Kinge Henry his divorce. Hee foreswore, and forswore himself to the supremacie of the Pope, of Kinge Henry 8. Kinge Edward 6. and the Pope again. Hee forswore himself in matters of Religion, swearinge one thinge, and meaninge an other, as Foxe and himself bee wittnesses. For Matthew Parker,

Mason pag. 141. M. Mason is wittnes, that *his life was scornefully commented vppon*; And whosoeuer hath

Matthaus Parkerus Lib. Antiq. Britann. perused his Booke, of the Bishops of Canterburye, wherein hee disgraceth soe many Saints in that Archiepiscopall See, and would make Cranmer that Monster, in respect, to bee onely holy, will giue little credit to his owne

Foxe his abusing Records for his mon, testified by the Registers of that time. priuate Register, in a cause soe nearely concerninge him. And hee that gaue licence and warrant to M. Foxe, the Martyrologer, to take forth of the Registers, all, or what Records hee would, where by his counterfaite Saints were condemned for hellish wicked people, and damned hereticks, as better wittnesses then Mason, Matthew Parker, or their supposed Register, haue testified, and neuer restore them, could with as little difficultie, and as greate securitie, make a Recorde, and Register, that was not, as to mare soe many, that had beene soe truely registred. And lesse labour, & power is needfull, to make a million of such pretended Bishops, then to proue any of them to bee a Saint. And if any man thinketh rather, that this pretended Register is a yonger english Egiptian, lately coloured, yett hatched before the time of him, that now is called Archbishop there, hee need not

bee

bee curious to finde fauourers, and practizers of soe holy a worke: Richard Bancroft lately named Archbishop there, much commended in their publick Conference, for thinges of such nature, was thought a Right worthie father, to dedicate corruptions, falsifications and such abominable protestant dealeings vnto, by protestants themselues. For first M. Richard Parkes in these wordes taxeth D. Willett: *Holy scripture is much abused, corrupted, and straungely peruerted, they intrude into the text. The holy scriptures ar belyed. The scripture abused, falsified. In citeing scriptures, words ar left out, they inuert the scriptures, to serue their turne. Holy scripture is much abused, strangely peruerted, notoriously depraued, belyed, manifestly wrested.* Concerninge their abuseing of the holy fathers hee writeth thus: *Hee condemneth all the auntient fathers. Hee condemneth all godly, and learned diuines, for enemyes of Christs crosse and passion Hee iustifieth moste wicked hereticks, and condemneth moste holy fathers Hee falsely translateth, corrupteth indignely handeth, clippeth, shamefully corrupteth, iniuriously handleth, greately abuseth, vntruely alledgeth, maymeth, notably corrupteth S Augustine, Origen. S Ambrose, S. Chrysostome, S. Leo, S. Hierome, Tertullian, S. Bernard, &c.* And this with publicke priuiledge, hee dedicateth to that their pretended Archbishop Bancroft. And D. Willet, knoweing what a patrone hee had, and how farr his protestant Religion would warrant him, in such proceedings, writeth him Answeare, with publicke priuiledge alsoe, and in the very Title of his *Leydoroma-*

Conferen. at Hampt. pag. 50. 51. &c.

Parkes ag. lymbom. sect. 5. 8. pag. 14. 144. 139. 71. sect. 22. 517.

Parkes sup. pag. 170. 181. 166. &c.

Willett Loydor. Titul.

doromastix, a Scurge for a Rayler, chargeth him in in this maner: *Wherein three hundred Raylings, errors, contradictions, falsifications of fathers, corruptions of scriptures, with other grosse ouersights ar obserued, by Andrew Willett, Professor of diuinitie.* Both these bookes one against the other, ar allowed by english protestant priuiledge, and by warrant of their pretended Archbishop of Canterbury. Therefore Corruptions, and falsifications, ar not straunge, and incredible things, with these men: especially if they might reape commodities by them, as they hope to receaue by this Register, thereby now after soe many yeares condemnation, to proue their Ministery to bee lawfull. But to examine this matter the better; these men may not deny the wordes of scripture especially by their owne translatiõ, deliuering vnto vs the office and dutie of a

Tit. 1. v. 7. 8. 9.

Bishop in this maner: *For a Bishop must bee irreprouable, as gods steward, not froward, not angrie, not giuen to wyne, noe striker, not giuen to filthie lucre, But harberous, one that loueth goodnes, wise, righteous, holy temperate, holdinge faste that faithfull worde, accordeinge to doctrine, that hee also may bee able to exhort with wholesome doctrine, and conuince them that say against yt.* If the dutie of a Bishop is soe strictly bindeinge, to teach, and proue the truthe, and conuince them, that speake against yt, and as they haue acknowledged before, *where there is not a true and lawfull preisthood, or Ministery, there is noe true churche, or Religion.* If this their pretended Register and consecration bee true and con-

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uinceinge as they would haue vs beleeue; why was it not produced, or alleaged, or once mentioned in soe many their bookes, Iniunctions, Artitles, Canons, statutes, and such proceedeings in all that longe Regiment of 44. Yeares of Q. Elizabeth? What secrett Consistory was it kept in, that noe man might see or knowe yt? at publick Registers to bee made soe priuate? At the knowne corrupters, abusers, and suppressors of auntient monuments, soe fart to bee beleeued, in such and their owne cause? was there noe time to publish yt, vntill after soe many yeares suppression, in the beginninge of his Maiesties Reigne, when for foure or fyue nobles, all *forgeinge, counterfaitinge, falsifyinge and abusinge of any Register, or Record*, was, or might bee pardoned, in what or how greuous offendor soeuer in such busines? M. Mason, nor any director of his, cannot without extreame impudencie, and falsehood Affirme, as hee doth: *As for the mayne point whereupō al the rest dependeth, that is the consecration of Archbishop Parker, his enemies they neuer called in question.* Mason pag. 141.

For yt was from time to time called in question, and denyed, as I haue proued by themselues, before. And It was demonstratiuely confuted, and condemned, euen then by our lawes themselues, longe before it was pretended to bee, in the condemnation of the Imagined protestant Bishops, of Kinge Edward the sixt his time, as is allready proued: for M. Mason witnesseth, that the makeinge of Matthew Parker was the same with that: And to thes questioninge wordes: *What*

forme

Mason pag. 131. lib. 3. cap. 4. *forme of wordes did they vse, to giue episcopall power, with the Imposition of handes?* bee answeareth in these wordes: *The very same which was vsed in Kinge Edvvards dayes, and is still vsed in the church of England.* Therefore, M. Mason M. Foxe, and the Lord Brooke, in his lawe, before assureing vs, that this their pretended Episcopalitie, was both questioned, and condemned; this their *mayne poynt of the consecration of Archbishop Parker whereuppon all the rest dependeth*, as Frauncis Masons wordes bee, was in the same case, And himself little stumbleinge at corruptions, or contradictions, speakeinge of the pretended Ordination, in the time of Kinge Edward the sixt, both for himself, and M Foxe wittnesseth in this maner. *The Articles sent by Queene Mary, to Bishop Bonner; one whereof Was this: Item, touchinge such parsons as were heretofore promoted to any orders after the new sorte, and fashion of Orders: they were not ordered in very deed.* Therefore if they *were not ordered in very deed*, by the Iudgment then, this matter was more then called into question, and it was not a supply of circumstances, but an application of things essentiall, that could make men, *not ordered in very deed*, to bee truely ordered and in very deed. The same matter was questioned, and vrged by D. Sanders, D. Hardinge, D. Stapleton, M. William Reynoldes, and other Catholicke writers, and yett this pretended Register was neuer cyted. The statute of Queene Elizabeth, in the eight yeare of her Raigne, vppon the publicke pleadeing, and protestation, of Bishop Bonner, and others,

Foxe to. 2. pag. 1604. Mason lib. 2. pag. 92. cap. 11. Brook. Abridg. An. 1576. titul. leas. n. 68. Mason sup. pag. 141. Mason l. 5. cap. 12. pag. 264. Foxe act. and mon. vol. 2. pag. 1295.

others, that these their pretended Bishops, Matthew Parker, Horne, and the rest, *non Michael erant Episcopi, were not Bishops*, vseth all reasons they had, to giue some countenance vnto them, and yet there is not the least memory, or Imagination; of this obtruded Register: their allegations bee, *vertue of the Queenes letters patents, or Commission, dispensation*, and noe other. In the seuen and twentith yeare of her Raigne, The substance of this pretended Register *to bee made Bishops, or other ecclesiasticall person, by any authoritie, power, or Iurisdiction, derived, chalenged, or pretended from the See of Rome*, is made Treason. Therefore the pretended Bishops of that time, were far from pleadeing or pretendeing such a Register. And in the 39. Yeare of the same Queene when M. Parkers, Yonges, Hornes and the rest of their pretended ordination, was called againe into question, this Register is never named, but onely thus concluded: *Archbishops, Bishops and Deanes made by the Queene shall bee adiudged lawfull*. And notwithstandeinge soe much speakeinge, writeinge, and printeinge, against that effeminate, and womanly Ministery, of Q. Elizabeth, both by Catholicks, and others of their soe termed, reformed churches, yett this pretended Register was never knowne to receaue life, vntill aboue three and fourtie yeares, after the Imagined birth thereof, when that Queene was dead, and when the penaltie of such a supposititious child might bee pardoned, and redeemed by soe small, and ordinary a price, as I haue declared. Therefore noe credit is to bee

Dyer tom. An. 6. & 7. Eliz.

Statut. An. 8. Elizab. cap. 1.

Statut. An. 27. Elizab. cap. 2.

Statut. An. 39. Eliz. cap. 8. in Abridg. An. 1612. fol. 95. permand. D. Reg.

bee giuen to that supposed Register, nor any true Ministery can bee claymed by such Title.

But for Argument sake, if contrary to soe many protestant growndes, and testimonies, and contrary to the intent, opinion, and oath of those their first pretended Bishops, vtterly renownceing *all power, authoritie, or Iurisdiction, from the See of Rome*, I should graunt, that they were made true Bishops, as these men pretend by that Register: yett by their owne growndes, and graunt (*noe man can bee a Bishop, vnhich hath not the Right order of preisthood*) they cannot at this present, nor at any time hereafter, by their Religion, haue any one true Bishop, or minister amonge them: for true preisthood beeinge such as I haue made demonstration before, and such as they vtterly condemn, and neuer allowed any man in their Religion, to giue, or receaue, and all their first pretended Bishops now longe since deceased; noe true preist, and consequently noe true Bishop beeing made, or able to bee made by any of them, Their state and Religion is soe desolate, Bishoplesse, Preistlesse, Ministerlesse, as I haue declared.

And yett by all this graunte, and liberalitie, or prodigalitie rather, if in conscience against soe many euidences, I coulde or should allowe yt, as I doe not: neither could those first pretended Consecrators, Barlowe, Story, Couerdale, and shon Suffragan of Bedford, or whomsoeuer they can better agree they were, giue either episcopell, or preistly function, by any power, authoritie, or Iurisdiction from

Rome, that church, Pope, or Bishop thereof: nor Matthew Parker, Younge, Grindall, Horne, or any of the rest could accept, or receaue, any such ordination, from them: for by the new lawe, and Religion, of Queene Elizabeth, both those pretended Consecrators, and Consecrated, had then newly sworne, in these wordes: *I doe vtterly testifie, and declare in my conscience, that noe forraine prince, person, prelate, state, or potentate, hath or ought to haue, any Iurisdiction, power, superioritie, or preeminence, or authoritie ecclesiasticall, or spirituall, within this Realme, and therefore I doe vtterly renownce, and forsake all forreyne Iurisdictions, powers, superiorities, and authorities.* Therefore except a man can bee Imagined, against his owne mynde, and Intention, against his owne actuall renownceing, to doe, giue, or receaue. That, which hee intendeth not, but actually renownceth, and forsaketh to doe (things in the lawes of England, and in the light and lawe of nature, vnpossible) those their first pretended Bishops, Parker, Younge, Grindall with their company could not receaue any Imagined Ordination, from the church of Rome, and this their alleadged Register is foolish, and ridiculous: But lett vs examine yt, further and in particular.

Statut. An. 1. Eliz. cap. 1. Stowe An. 1 Eliz. Hollinsh. & Theat. ib. Book. of Ord. in ord. Deac. pr. Bish. &c.

The tenth protestant Demonstration: against this pretended Register, of M. Matthew Parker and their new Ministery, and Bishops, claymed by that Title.

Mason lib. 3 cap. 4. pag. 126.

M. Mason vrgeth his Register, in this maner: Queene Mary died in the year 1558. the 17. of Nouember: and the self same day died Cardinall Poole, Archb. of Canterbury, and the very Same day was Queene Elizabeth proclaymed. The 15. of Ianuary next followeinge, was the day of Q. Elizabeths Coronation, when doctor Oglethorpe, Bishop of Carlill, was soe happy, as to sett the diadem of the Kingedome, vppon her royall heade, now the See of Canterbury continued voide till December followeinge, about which time, the deane and chapter, haueing receiued the congedelier, elected Maister Doctor Parker, for their Archbishop, iuxta morem antiquum & laudabilem consuetudinem ecclesiæ prædictæ, ab antiquo vsitatam, & inconcusse obseruatam. 1. proceeding in this election, accordinge to the auntient maner, and the laudable custome, of the said Church, auntiently vsed, and inuiolably obserued. Hitherto M. Masons words, not any one word, or syllable omitted, or added; and hee citeth Matthew Parker his Register, ex Registro M. Parker, for his warrant. Then immediately hee addeth thus: After which election orderly performed, and signified accordinge to the lawe, yt pleased her highnes to send her letters patents of Commission, for his confirmation, and consecration, to

Ex Regist. M. Parker.

seuen

seuen Bishops, sixe where of were lately returned from exile. There hee setteth downe their names thus: *Anthony Landaff. William Barlowe. Ihon Scory. Miles Couerdale. Ihon Suffragan of Bedford, Ihon Suffragan of Thetford, and Ihon Bale, hee calleth Barlowe quondam Bath now elect of Chichester. Hee nameth Scory quondam Bishop of Chichester, now elect of Hereford. Hee calleth Miles Couerdale, quondam Bishop of Exeter, and Ihon Bale Ossorensem Episcopum Bishop of Ossor.* And citeth Parkers Register, as in the mergent. In the next page hee writeth thus: *To take away all scruple, I will faithfully deliuer vnto you, out of authenticall Records, both the day when hee was consecrated, and the parsons by whome. Anno 1559. Matt. Park. Cant. cons. 17. Decem. by William Barlowe. Ihon Scory, Miles Couerdale, Ihon Hodgeskins. By these Matthew Parker was consecrated Archbishop of Canterbury, the seuententh day of December, in the yeare 1559.* Which was in the second yeare of Queene Elizabeth. And for this alsoe hee citeth Parkers Register. Wee see what a formall tale hee hath tolde, And I vnderstand of late, that diuers of their now called Bishops haue shewed forth such a kinde of Register, whether punctually agreeing with M. Masons Relation, or noe, I neither knowe, nor much desire to vnderstand; for I am to answeare that, which they haue proposed, and made publicke by the *print of Robert Barker printer to the Kings most excellent maiestie*, and not what they conceale in Corners: And if my Answeare shall proue displeaseinge vnto any of them, they must

Litera patent. Regia ex Regist. Park. fol. 3.

Mason sup. pag. 127.

Ex Registro Matth. Park. tom. 1 f. 2. & 10.

not bee displeased with mee; but with themselues: the first Mouers of this question, and discussion, and with themselues againe, the Answearers, and deciders of yt. I Answeare first, if this their first pretended Consecration was soe late, And England had neither in their Religion Archbishop, or Bishop, vntill the seconde yeare of Q. Elizabeth; and yett shee by her onely womanly supreamacie, had in one yeare soe much reformed the church, as they terme those alterations by her and cited by mee before, in the first yeare of her Raigne, before any Archbishop, or Bishop, by this obiected Register, was either made, or elected: happy had it beene with their Religion, if that Register had neuer beene, to register the makeinge of soe many their named Archbishops, and Bishops, since in succession, whoe in aboue fifty yeares of their continuance, cannot instance of the third parte of such reformation, as shee in their Religion without them performed in one yeare. Secondly, by Iustifyeing that Register, they haue denyed their Church, to bee a true church; which as they haue told vs before, *cannot bee vvithout true and lawfull pastors*, as this was. Thirdly, concerninge the pretended election of Matthew Parker, by the deane, and chapter, of Canterbury, in such maner, and time, as that Register by M. Masons narration, wittnesseth; I am enformed by better, and more credible protestant testimonies, then that Register seemeth to bee, that this Register is false in bothe? That it is false in the essentiall point, and maner of election appeareth thus.

Because

Because M. Mason saith, that the Register is, that, *the deane and Chapter receiuinge the Conge delir* (licence and leaue to chuse) *elected M. Doctor Parker for their Archbishop.* But our protestant lawes, and Q. Elizabeths supremacie say, that they neither had, nor by lawe could haue *leaue, and licence of election, Conge desir*; for in euery election, of necessitie there must bee twoe things, at the leaste proposed, to chuse the one, and leave the other. But if Q. Elizabeth did not immediately by herself both elect, and make Parker Archbishop. The deane and Chapter could chuse noe other then him, shee onely beeing in her letters Missiue, to the deane and Chapter, yf they were to meddle in this busines. For in the first yeare, and first statute of Q. Elizabeth, The lawe of Henry 8. cap. 20. An. 25. was reuiued, where, *at euery auoydance of any Archbishop, or Bishop, the Kinge, or Queene sendeth a letter missiue, conteyninge the name of the parson, which they shall elect, and chuse, the said deane and Chapter shall with all speed in due forme elect and chuse the said parson named in the said letters missiues, to the dignitie and office of the Archb. or Bishoprick soe beeinge voide, and none other.* Hitherto the words of the lawe, both then, and still inforce. Therefore seeing election is not, where there is necessitation, and compulsion to one thinge alone, and the old customs and vse of that, and other such churches was to haue free election. This their Register is false, sayeing, that *the deane and Chapter did chuse him, iuxta Regiam morem antiquum, &c.* according to the auncient manner, apud

Mason l. 3. pag. 126.

Statut. Hen. 8. An. 25. cap. 20. Stat. An. 1. Elizab. cap. 1.

Parker,

Mason sup. pag. 126. *manner, and laudable customes of the foresaid church auntiently vsed, and inuiolably observed.*

Statut. An. 1. Eliz. cap. 1. But Q. Elizabeth reuiueing *all spirituall power, iurisdiction, prerogatiue, or preeminence in her self, that heretofore had beene in her father, Brother Edward, the sixt, or any other*, could not by protestant lawe, and Religion, especially in those yonge dayes of hir supreamacie spirituall, deale with the deane and Chapter, of Canterbury, in this case, but vse her supreame prerogatiue, which Kinge Edward her brother recorded in our Lawes in these

Statut. An. 2. Ed. 6. cap. 2. wordes: *From Henceforthe noe Conge desier shall bee graunted, nor any election shall bee made, of any Archbishop, or Bishop, by the Deane, and Chapter: But when any Archbishopricke, or Bishoprick is voide, the Kinge by his letters patents may conferre the same, to any person, vnhome hee shall thinke meete.* If these and such protestant authorities disgrace this Register, the cause is not in mee. But lett vs examine the time, prescribed by this Register, that as M. Mason saith, assigneth it in the

Mason sup. *Moneth of December, in the seconde yeare of Queene Elizabeth.*

Bot better knowne, and not concealed protestant Records, and Registers, assure mee, this cannot bee soe; But this pretended Register of necessitie is alsoe false, in this: for their

Stowe hist. An. 1. Eliz. pag. 1087. &c. Hollinsh. An. D. 1559. protestant historians. Stowe, Hollinshed, their soe named Bishops themselues in their Theater, fathered vppon Ihon Speed, and others, as witnesses to the contrary, that they were not onely elected, but allowed for Bishops by Queene Elizabeth longe before. The wordes of their

of their greate and late Theater, bee these: *on the fourtenth of May 1559. beeing vvhitsonday, diuine seruice began to bee celebrated in the englub tonge. To the end therefore that the Cleargie teachers of others, should not bee infected themselues, the oathe of supreamacie vvith other Articles vvas offered vnto them, the refusers vvhereof vvere forthwith deprived, and others surrogated. In place of Poole deceased, D. Parker vvas consecrated Archbishop of Canterbury, and of yorke. D. Tonge in steade of Heath, vvhoe refused the oathe, and soe of others. Then vvent forth Commissioners to suppresse those monasteries restored by Queene Mary, and to cast out Imadges sett vp in churches.* Hitherto these protestant Bishops themselues, testifieing that those first their pretended Archbishops, and Bishops were for such allowed, (which they for their grace call consecrated) in the first yeare of Q. Elizabeth, many Monethes before the date of this new borne Register; and (to cleare the matter) before the *commissions to suppresse Religeous hovvses or deface Imadges*, both which happned in the first yeare, of her Raigne, as I haue shewed before, out of Stowe; to which the Queenes Iniunctions themselues, of her first yeare, with other protestants, ar wittnesses. Hollinshed, writeing of the moneth of may, in this first yeare, of that Queene, writeth thus: *In this moneth, alsoe the Archbishop of yorke, the Bishop of London, and others to the number of thirteene, or fourteent, beeing called before the Queenes Cowuncell, and refuseing to receaue the oathe of her Maiesties supreamacie, and*

se May. pag. 1184. Theater l. 9 cap. 24. col. 20.

Stowe An. 1 Eliz. pag. 1086. Iniunctions An. 1. Eliz. Iniun. 23. &c. Theat. sup. l. 9 cap 24 Hollins. An. 1. Eliz.

other Articles, were deprived of their Bishoprickes, in whose romes and places, first for Cardinall Pole, succeded Matthew Parker, Archbishop of Canterbury. And After whoe to whome to the end. M. Stowe writeth to the same purpose, onely differing from the former, in the moneth, of these new pretended Bishops allowance, and depriueing of the lawfull Bishops, seemeing to affirme that to bee done in July, which the others attribute to the moneth of may, in the first yeare of Elizabeth. And because hee knew that the pretended Bishops of Kinge Edwards time, had beene euen by their owne lawes, adiudged vnlawfull, as is proued before, And that at that time, there was noe lawfull authoritie in England, that could, and would consecrate them, all the Catholick Bishops vtterly refuseinge to doe yt; And that they were onely allowed by A womans, pretended, and inualidate power, hee calleth Parker, *Doctor Parker Archbishop of Canterbury elect, Doctor Barlowe Bishop of Chichester elect, and Doctor Story Bishop of Hereford elect*, Because by Q. Elizabeth her claymed, supreame, and vnlimited spirituall power, her election, nomination, and onely morall allowance, without any other true, or pretended Consecration, was sufficient warrant to make a protestant Bishop, as is euident before. And in what sence soeuer any cauelling protestant will take Bishop elect, in this place, it vtterly ouerthroweth, and condemneth M. Mason, and his Parkers pretended Register, for by that, there was neither Bishop elect, election Conge,

Theater sup. Hollinsh sup.

Stow hist. An. 1. Eliz. in mense Sept. pag. 1087.

Conge, leaue, or licence of election before the beginninge of December followeinge, three moneths after this *solemnitie vppon the eight and nienthe day of September, at the obsequie of the french Kinge, Henry the second, kept in S. Paules church at London*: where these pretended Bishops executed such plices, and Grindall (made after by Parker as Mason saith) was absolutely without any adiunct, of elect, or such diminishinge terme, termed *Doctor Grindall Bishop of London*. And to proue further that hee ment, as I haue related, hee addeth thus: *After the sermons, sixe of the Lords Mourners receiued the communion with the Bishops*. Therefore they were allowed then, for such, and not elected, three moneths after, by the deane and chapter, as this light credited Register hath registred, nor accordinge to *their old custome inuiolably kept*, as it hath vntruely vttered. And to make this more palpable, yt was not lawfull, by their owne statutes, that an election by the *deane and chapter*, could bee deferred soe many monethes, as from May, or Iuly, to December, when by that lawe, *Consecration must bee reuiued within twentie dayes of such election*. And by M. Mason, and his directors themselues, these their first pretended Archbishops and Bishops, Parker, Yonge, Grindall, with the rest, thus allowed soe longe before, for Bishops, could not haue any pretended consecration, from any of his pretended Consecrators, and Commissioners; for himself telling vs before, that *Bishop Kitchin of Landaffe*, first in his pretended Commission, to consecrate them,

Stowe Fitz. supr. pag. 1087.

Stowe sup.

Regist. Park. apud Mas. pag. 116.

Statut. An. 25. *Henr* 8.

An. 1. *Eliz. cap.* 1.

Mason pag. 152.

Mason pag. 136. medled not in yt, and there were but fixe others in that commission, Barlowe, Scory, Couerdale, Ihon of Bedford, Ihon of Thetford and Ihon Bale; and speakeing of the 17. day of December, in the seconde yeare of Queene Elizabeth, hee assureth vs, in these words: That these fixe were lately returned from exile. Therefore except their pretended consecrateinge power could extend yt self, and their hands from beyonde the seas, to the heades of men in England, these pretended Bishops made soe longe before, could haue noe consecration, except a woman, Queene Elizabeth could bestowe yt vppon them. Which is euidently further proued, by the publicke Iniunctions, of that Queene, thus stiled: *Iniunctions giuen by the Queenes Maiestie. Anno Domini 1559. the first of the Raigne of our soueraigne Lady Queene Elizabeth.* Wherein both mention, and demonstration is made, bothe of pretended protestant Archbishops, Bishops, and Ministers, to haue been allowed, and authorized in that first yeare, and longe before the pretended Consecration by this vncredible Register. The words of the 8. Iniunction ar these: *They shall admitt noe man to preache vvithin any their cures, but such as shall appeare vnto them, to bee sufficiently licenced thereunto, by the Queenes Maiestie, or the Archbishop of Canterbury, or the Archbishop of Yorke, in either their Prouinces; or the Bishop of the Diocesse, or by the Queenes Maiesties visitors.* Therefore as certayne by this, as there was a Queene, and her visitors, then in England; soe there were pretended

The stile of Q. Eliz. in An. 1559.

Iniunct. 8. An. 1. Eliz.

Archb

Archbishops, and Bishops, at that time. Mention also is made of Bishops, then extant, and allowed, in this Iniunction. And in the 30. Iniunction at these words of that Queene, and supreame spirituall gouernesse: *Her maiestie beeing desirous to haue the prelatie, and clergie of this Realme, to bee had as well in outwarde reuerence, as otherwise regarded for the worthines of their ministeries, willeth and commaundeth that all Archbishops, and Bishops, and all other, that bee called or admitted to preacheing or ministery, of the sacraments, shall vse seemly habits.* Therefore there then were both new pretended Archbishops, Bishops and Ministers also admitted and allowed. Like mention of *Archbishops of Canterbury, and Yorke, the Bishop of London, and the Bishop ordinary* in euery Dioces, and their priuiledge graunted by Q. Elizabeth by vertue of her supreamacie, is euident in the 51. Iniunction. Their new Ministers bee also remembred in 28. 53. and other Iniunctions. And 53. that wee may bee assured, both that such then were, and how worthie or vnworthie some of them were, in their owne Iudgment, seeing all men that could reade latine (as Preists saying Masse, and their longe church office in latine, did, and could) could also perfectly in all Iudgments reade English; The Queenes laste Iniunction both proueth, there were many then, new made Ministers, and vnlearned Ministers. The wordes are these: *That all Ministers, and Readers of publicke prayers, Chapters, and Homelyes, shall bee charged, to reade leisurely, playnely, and distinctly, and also such*

Iniunct. 16 *supr.*

Iniunct. 51

Iniunct. 28

Iniunct. 53

such as ar but meane Readers, shall peruse ouer before, once or twise the Chapters, and homelies, to the intent they may reade to the better vnderstandeinge of the people. But such matters I leaue to their owne Tarltons, Interludes, stageplayes, and players of that time: And conclude, as I haue proued, that this pretended Register is false, and not to bee beleeued. And that noe true Bishops, Preists, or Ministery can bee deriued to these men, from thence, but the contrary.

The eleuenth protestant Demonstration: particularly examineing, and confuteinge this obiected Register, for false, erroneous, childish contradictory, and altogether vnworthie any credite: as alsoe demonstratiuely condemneing their pretended Bishops, and Ministery, by that or any other Title.

BVT to proceede further, in the Examination, of this pretended Register; though I haue perused many english protestant writers, I finde but three, and all them since his Maiesties Raigne in England, and the pardoneinge time, that either expressely entreate of, or seeme to cite or take notice of such a Register: And these bee *M. Fraunces Mason, Bachelour of diuinitie, Doctor Butler, one of our Kings Chapleyns, and Doctor Sutcliffe Deane of Exeter.* And all these three, in the handelinge and narration of this matter, ar contrary one to an other, euen in the mayne point, how, and by whome their greate pretended Archbishop,

bishop, Matthew Parker, was admitted: And yett to vse M. Masons wordes: *The consecration of Archbishop Parker is the maine point, whereuppon all the rest dependeth.* Wee haue hard M. Masons, and his directors Iudgment, and Relation before in this maner: *In the yeare of our Lord 1559. the 17. day of December, Matthew Parker was consecrated Archbishop of Canterbury by William Barlow, Ihon Scorie, Miles Couerdale, Ihon Hodgeskins.* And citeth Matthew Parkers Register, and in the page before, citeinge Q. Elizabeth her Commission, to make Matthew Parker Archbishop, out of this Register alsoe, citeth it in these wordes: *Elizabeth by the grace of God, &c. To the Reuerend Fathers in Christ, Anthony Landaff, William Barlowe sometime Bishop of Bathe, now Bishop of Chichester elect. Ihon Scory sometime Bishop of Chichester, now Hereford Elect. Miles Couerdale sometime Bishop of Exeter. Ihon Suffragan of Bedford. Ihon Suffragan of Thetford. Ihon Bale Bishop of Ossor.* And telling vs that the foure first named were the consecrators, maketh the Suffragan of Bedford, to bee one of them.

Mason pag. 141. l. 4. cap. 8.

Mason pag. 127.

Ex Registro Matth. Park. tom. 1. fo. 2. & 10.

Mason pag. 126.

Ex Registro Park. fol. 3.

Mason pag. 127.

D. Butler writeth thus: *In the yeare of our Lord 1559. Matthew Parker was consecrated by William Barlowe, whoe was Bishop of Bathe, and Wells in the time of Kinge Henry 8. by Ihon Scory Bishop of Chichester, and Miles Couerdale Bishop of Exeter, and Ihon Hodgeskins Suffragan of Douer.*

Butler epist. de cõsecrat. Ministr.

D. Sutcliffe writeth in this Maner: *Bishop Parker was consecrated by the Imposition of hands, of Bishop Barlowe, Bishop Couerdale,*

Sutcliff ag. D. Kell. pag. 5.

Bishop

Bishop Story, and two Suffragans, mentioned in the Act of Consecration, just to bee seene. Soe that wee finding but three protestant writers, of this pretended busines, wee finde them in three seuerall tales. The laste saith there were twoe Suffraganes there, and *it was soe to bee seene in the Act.* D. Butler saith there was but one there, and that was Ihon Hodgeskins Suffragan of Douer. M. Mason hee affirmeth out of this Register, that this Suffragan was the Suffragan of Bedford, and his name was Ihon Hodgeskins, and noe Suffragan of Douer, or other place was there. Doctor Butler speakeinge of those foure pretended Consecrators, saith: *All these Bishops receaued their consecration by Catholicke Bishops, in the Raigne of Kinge Henry* 8. D. Sutcl he seemeth to bee of the same opinion, when hee saith: *Bishop Barlow, Bishop Couerdale, Bishop Story, and the twoe Suffragans, had succession from such Bishops, as our aduersaries account lawfull:* for hee knoweth that Catholicks doe not account the pretended Bishops of Kinge Edwards time to bee lawfull. M. Mason writeth those: *Two of them were made Bishops, in the Raigne of K. Henr.* 8. *and two in the dayes of Kinge Edward the sixt, in the Raigne of Kinge Henry B. Barlow and the Suffragan of Bedford.* Hee would proue Barlow to haue beene made Bishop in K. Henry, his time, because hee saith, hee *was preferred then to the Bishoprick of S. Dauids*, which hee would proue, because his name was William, and one William Bishop of S. Dauids, together with Ihon Bishop of Saram and Ihon Bishop of Glo-

Butler sup.

Sutcliff pag. 5 supr.

Mason sup. pag. 127.

Mason pag. 127. & pag. 90. lib. 2. cap. 10.

of Glocester, did consecrate Arthur Buckley Bishop of Bangor, An. 1541. And because Bucanan in his history, *calleth him Bishop of S. Dauids, that King Henry sent Ambassadour into Scotland, Anglus misit in Scotiam Sancti Dauidu siue Meneuensem Episcopum.* A good Argument, if hee could proue that hee was Bishop of S. Dauids, and neuer any man named William was Bishop there but hee, nor any more Bishops of S. Dauids in those dayes, but one. Therefore seeing D. Butler telleth vs, hee was Bishop of *Bath and Wels*, and Mason saith, hee cannot finde when hee was made a Bishop, and yett affirmeth that *Kinge Edward the sixt gaue him the Bishoprick of Bath and wells*, wee must demurre vppon the time, of his admittance; and the rather because M. Foxe which ordinarely graceth such men too muche, then calleth him, playne, Master Barlowe: which hee would not haue done, if hee had knowne him for soe auntient a Bishop, and soe worthie a man, as M. Mason would haue him esteemed. And as little Respect did Queene Elizabeth and soe many pretended Archbishops, and Bishops, made by him, vse towardes him, for soe great worthines, and desarts as beeing a Bishop as they would haue vs *thinke twenty yeares, and exiled for their Ghospell, in the time of Q. Mary*, as to reward him onely, with the pore Bishoprick of Chichester; when, Bathe and Wels, which they say, hee enioyed Soe many yeares before, was much better. And as small aduauncement was vsed to their Suffragan Ihon, whome M. Mason alledgeth, to *bee consecrated*

Mason pag. 127. Bucd. l. 2. cap. 10.

Butler sup.

Mason pag. 127.

Foxe tom. 2 in Edw. 6. pag. 1221. An. 1550.

Mason pag. 128. Mason in reciteing all their Bish. in Reg. Eliz. Liter. pat. Regin. Eliz apud Mas. pag. 126. Ex Registro Matth. Park fol. 3. Caluinot. li. 3. pag. 379. Mason pag. 136. 137. Parker l. de Antiquit. Britan. pag. 39. Mason pag. 132. Registr. Matth. Park. f. 10. Mason pag. 127. Ihon Bale l. Imadg of bothe chur. g. 5.

secrated in the 29. yeare of K. Henry 8. and made them soe many Bishops, and yett hee was neuer admitted to the porest Bishoprick, or esteemed a Bishop in their churche; and such was the condition alsoe of Miles Couerdale, neuer allowed amonge them for a Bishop, except by the Queenes letters patents, where hee and the rest of their pretended Consecrators, were allowed for Bishops, to that purpose, to make Parker an Archbishop, *iuxta formam statutorum in ea parte editorum & pro visorum. Accordinge to the forme of the statutes published and prouided in that behalf.* Which bee the very wordes of the Queens Commissions which any lay men might aswell haue executed, by vertue of that Commission, and the statutes before recited: for M. Couerdale and Bale alsoe, beeing in that Commission, and Couerdale (as these men say) beeinge a Consecrator, did vtterly renownce, and disclayme to bee Bishops in the time of Queene Elizabeth. And therefore Both Parker, and Mason, and Hollinshed, with others, citeing all that were then allowed for Bishops, doe neither remember *Bale, Couerdale, nor Ihon Hodgestyns*; Therefore by their owne Maxime before, *men noe Bishops could not make Bishops*. And M. Barlowe himself was in noe better condition, for this matter, by the Testimonie of Bale to whome M. Mason referreth his Reader, to learne Barlowes worthines: for this their pretended Bishop, and Commissioner, of Queene Elizabeth, writeth in these wordes: *The names of Blasphemie against the Lord, and*

his

to Chriſt. What other els is Pope, Patriarke, Metropolitane, Primate, Archbiſhop, Dioceſan and ſuch like, but very names of blaſphemie? And hee citeth for this opinion their twoe principall pretended *Conſecrators, Barlowe, Bale ſupp. Biſhop of S. Davids, and Miles Couerdale.* T. 5. v. 1. Therefore if theſe men had beene made lawfull Biſhops, yett in conſcience they could not, and in all honeſt and morall prudence did not, giue that order to any, eſpecially to ſuch as by their Religion were bownde to, and did renownce yt: which was the caſe of Matthew Parker, Yonge, Grindall, Horne, and all the reſt of their then pretended Conſecrated Biſhops, as I haue made euident demonſtration before, by their owne proceedings. Therefore I haue not now vrged theſe abſurdities, in theſe proteſtants, for any need in this queſtion, But to ſhew the falſehood, of this obiected Regiſter, and contradictions of them; that cite yt: makeing them in the caſe of the falſe Accuſers of *Suſanna tandem-ned* by *Daniel the Prophett*, of the falſe witneſſes againſt our Sauiour, cenſured by the Euangeliſt, becauſe, *their witneſſe agreed not together. But their witneſſe yett agreed not together.* And to bee reiected by the knowne Rule in lawe: *Where teſtimonies doe differ, one ouerthroweth an other.* *Dan. cap. 13.* *Marc. cap. 14. v. 56. v. 59.* *Maxime.*

And to as little purpoſe, and probabilitie of truth, doth M. Maſon, and his directors, cite their pretended Regiſter, of Matthew Parker, to proue that hee was made Biſhop by thoſe foure pretended conſecrators, by the true and due matter and forme of Epiſcopall

Mason pag. 132. ex Reg. Matth. Park. fo. 10

consecration: The words of that their Register, as they cite them, bee these: *Cicestrensis, Heref: Suffraganeus Bedford & Milo Couerdale, Manibus Archiepiscopo impositis dixerūt, anglicè. viz. Take the holy Ghost, &c.* Which is all this Register, by them, conteineth in this matter, and in English thus: *The Chichestrian, Herefordian, Suffragan of Bedford, and Miles Couerdale hands layde vppon the Archbishopp, saide, in English, take the holy ghost, &c.* That here was, the true and due matter, and forme of Episcopall ordination, they would proue in these wordes: *Imposition of hands is the onely ceremonie of Ordination which the scripture mentioneth: and Bellarmine thinketh it to bee the matter essentiall.* And citeth his *ninth chapter of the Sacrament of Order.* For the forme hee writeth thus: *The verie same forme which was vsed in Kinge Edwards dayes, and is still vsed in the church of England: yea the verie same words, which by the greate prouidence of God ar still retained in your owne church, and this may appeare by the Act of his consecration, remayning in Record. Cicestrensis, Heref, &c.* As before is cited. Hitherto their plea: To which I Answeare first: if by this matter, and forme, spirituall power, and grace is giuen, as they testifie in these wordes: *The Archbishop with other Bishops present imposeth hands, sayeing, Take the holy ghost, that is such ghostly and spirituall power, as is requisite to aduance a Presbyter, to the office of a Bishop*: Then these men haue longe abused the world to reiect this Order, from beeing a Sacrament, as they haue done by their generall sweareing, and sub-

Pag. 131. supr. num. 13.

Mason pag. 145. cap. 1. num. 2.

ſubſcribeinge to this their Article in Religion. *There are two ſacraments ordeined of Chriſt Relig. Anour Lord, in the Ghoſpell, that is to ſay, Baptiſme, and the ſupper of the Lord. Thoſe fyue commonly called Sacraments, that is to ſay, Confirmation, Penance, Orders, Matrimonie, and Extreame Vnction, ar not to bee counted for Sacraments of the ghoſpell. For that they haue not any viſible ſigne or ceremonie ordeyned of God.* Therefore this new deuiſe of M. Maſon, and his directors, ſerueth them to noe purpoſe, but to proue them periured, and vile hereticks, by their owne growndes in Religion, in ſweareing that Orders is noe ſacrament, becauſe it hath *noe viſible ſigne or ceremonie ordeyned of God:* And now publickly by his maieſties printer to Iuſtifie the contrary, that (to vſe their words) *Impoſition of hands is the Maſon ſupo. pag. 131. onely ceremony of Ordination which the ſcripture mentioneth.* Therefore ordeyned of God, except the ſcriptures bee not his ordinance. Therefore at the time of this pretended Ordination, of Matthew Parker, and thoſe their firſt Imagined Biſhops, ſweareinge vnto, and deuiſeing thoſe Articles, they did not thinke, that true, and reall ſpirituall power, and grace, was giuen by that Ceremony, of *layeing one of hands*, nor by thoſe words *Take the holy ghoſt.* For ſoe they had allowed it for a Sacrament, and ſweareing to the contrary, were all periured and forſworne hereticks, by their owne Article, and Parlament decree. *Articles of Relig. Anno 25.*

Secondly I anſweare: whereas to confirme his Imagined conſecration, hee bringeth forth Cardinall Bellarmyne, in his *ninth*

Chapter, of the Sacrament of Order, to say, of thinke, Imposition of handes *to bee the matter essentiall of episcopall consecration:* The Cardinall speaketh nothing at all, either of the matter, or forme of that Order, or of that order in that Chapter; but onely of the matter and forme of preistly function, and his opinion therein agreeth with that which I have written and proued before t And there moste truely affirmeth that our sacrificeinge forme of preisthood *Retaine power to offer sacrifice for the quick and the deade*, together with the matter both sett downe in the Cowncell of Florence, allowed by these protestants for generall, *non solum habetur in pontificali, & est in vsu ecclesiæ, sed habetur etiam in antiquo ordine Romano. It not onely in the Pontifitall, and in Auctar. in vse of the church, but is also in the olde Romane Order.* Knowne and obserued in the world, from the Conuersion of our English nation, and our Preists and Bishops consecrated accordeingly. Of Episcopall Consecration hee entreateth in the fifth chapter, intituleing yt, *Episcopalem Ordinationem Sacramentum esse: That Episcopall Ordination is a Sacrament.* And there hath noe such doctrine, or the least concept, that Imposition of hands should onely bee essentiall, as M. Mason alledgeth, but the contrary, for proueing That Order to bee a distinct Sacrament, hee proueth it in these words: *Primo ex ipso Ritu: First by the Rite it self of the consecration of a Bishop. For there is not soe greate solemnitie in any ordination, as there is in the ordination of a Bishop. There is imposition of hands, there is Vnnction, there*

Mason pag. 131. Bellarm. de Sacram. Ord. cap. 9.

Willet and Park. pag. 137. & Park pag. 137. &c.

Ordo Rom.

Auctar.

Biblioth. S. Petr. pag. 103.

Alcuinus l. de offic.

Amal. l. de offic. Dio

See Ord. Rom. in Bibliotheca Patrum.

Bellarm. de Sacram. Ordin. cap. 5

Bellarm. sup. cap. 5,

there ar, plurima alia. verie many other things: But it is not credible, that soe many sacramentall things were instituted, where there is not sacrament. Secondli, because if Bishopli function bee a sacrament distinct from preisthood, it will bee easy to defend, That a Bishop, Iure divino, by the lawe of God, is greater then a Preist, both by order and Iurisdiction, which all heretickes at this time deny. And yett now these English protestants woulde teach the contrary. Thuse wee see how Iust citers of Registers and authorities they ar. Thirdly to that which M. Mason obiecteth, that they vsed the *same words, which ar still retayned in your owne church*. Which hee alleadgeth: *Take the holy ghost, &c. And soe forth:* Answeare, that although those words, *Take the holy ghost*, ar still retayned in our church, yett that noe more proueth, that our church doth attribute the whole and full vertue, of *Episcopall Consecration*, vnto them, Then in *preistly ordination* those words, *Receiue the holy ghost whose synes you forgiue they ar forgiuen, &c.* Retayned still in our church, did proue that preistly function wholly consisted of them. The contrary whereof I haue demonstrated before by these protestants themselues. And to make this matter manifest I will vse the Pontificall, printed in venyce An. Dom. 1520, before this Controuersie was vrged; in which this *Ceremony of imposing Impr. vohands*, and sayeing those wordes: *Accipe Spiri- net. An. D. tum sanctum. Receaue the holy ghost.* Ar vsed in 1520. *Die* the begynninge of *the consecration of a Bishop.* 15. *Sep-* And after this hee is not esteemed, or called *tembr.* Consecrated, but onely elect: as when the *Balg.* 29.

Mason pag. 131. 132.

Pontifical. Roman.

Consecrator doth after annoynt him with holy Chrisme, and vseth the words and forme then to bee added, the Rubrick or Rule is this: *Tum pollicem suum dextrum intingit in sanctum Chrisma, & caput electi coram se genu-flexi inungit. Then hee dippeth his right Thombe into the holy Chrisme, and anoynteth the heade of him, that is elected kneeling before him.* Then beeing now onely elect, and kneeleing before the Bishop (which Bishops doe not to Bishops) hee is not yett accounted consecrated. And after this, when his hands bee anoynted, hee is foure times in that Rule and in the mergent named onely *elected, and kneeleth to the Consecrator, when his hands bee annoynted:* and the due forme and words ar added. And after all this, the vnction beeing begun, the Rule is this: *Makeing the signe of the Crosse three times, with his right hand vppon the hands of the elected.* After this hee giueth him a *pastorall staffe*, with the forme, and wordes belongeinge, *coram eo genu flexo, kneelinge before him*; And whereas in the first begynninge, before *Imposition of hands*, and the words: *Take the holy ghost*: The Rule is this: *Consecratore cum mitra stante: electus coram eo genu flectit. Tunc Consecrator accepto libro Euangeliorum: The Consecrator standeing with his miter; The elected kneeleth before him: Then the Consecrator takeinge the booke of the Ghospells, doth lay it open, the Assistant Bishops helpeinge, vppon the neck and sholders of the elected, saying, not binge, &c. Which one of the Chapleyns of the elected kneelinge behinde him, holdeth vp continually, vntill it bee delivered to the*

Fol. 30. pag. 2.

Fol. 31. pag. 2.

Fol. & pag. sup.

Fol. 33. pag. 1.

Fol. 29. pag. 1.

the Elected into his hands, And this continueinge, dureing the time of Consecration, There followeth this Rule: *Then the Consecrator taketh the Booke of the Ghospells, from the sholders of the Consecrated: and the assisting Bishops helping him, deliuereth it shutt to the Consecrated. Sayeing: Receaue the ghospell: and goe preache to the people committed to thee: for God is able to encrease his grace to thee: whoe liueth and Raigneth with God the father in vnitie of the holy ghost, world without end. Lastely the Consecrator receaueth him that is consecrated to the kisse of peace: likewise doe the Assisting Bishops, sayeing to him, that is consecrated: Pax tibi. Peace to thee. And hee answeareth euery one. And with thy spirits.* Thus wee see what small comfort M. Mason hath to say, that the words: *Take the holy ghost:* ar still retained in the Romane church, which accounteth not any elected to bee a Bishop, to bee consecrated by that forme, or vntill soe many sacramentall things, or partiall formes and matters ar vsed and applyed. And to this the *olde Romane Order*, vsed in the *primatiue churche*, aboue a thowsand yeares since, as appeareth by *S. Isodore, Alcuinus, Amalarius, Iuo, Honorius*, and others entreateinge of the diuine offices in those times; is euident wittnes, for reciteing all those other sacramentall ceremonies in consecrateing Bishops, which I haue cited before, it quite omitteth those words *Take the holy ghost*. Therefore the opinion of the primatiue church, was, that this is not the essentiall forme of episcopall consecration. Otherwise by that omission it had voluntarily, and

Fol. 33. pag. 1. 2.

Ordo Roman. de officijs diu. tract. de epis. ordin. Isodor. l. 1. & 2. de offic. diuin. Alcuin. Amalarius Iuo Honor. l. de Offic. diuin.

moste vniustly depriued all christian posteri-
ties, both of Bishops, Preists, and all Cleargie
men, dependeing vppon Bishops truely con-
secrated. And the fourth cowncell of Car-
Concil. Carth. 4. confirm. in Concil. 6. thadge, consistinge of 214. Bishops, in the
Yeare 436. and confirmed in the sixt generall
Cowncell, settinge downe the matter and
maner of makeinge and consecratinge Bi-
shops, Preists, Deacons, Subdeacons, Acoly-
thists, Exorcists, &c. neuer mentioneth that
forme: but onely thus as followeth: *When a
Bishop is ordered, two Bishops shall lay and hold
the booke of the Ghospells vppon his heade and
necke, and one of them powreing the benediction
vppon him.* And our Contryman, *Flaccus, Al-
binus, or Alcuinus*, Scholler to S. Bede, and (to
Ioan. Bal. l. de scriptor. Br. centur. in Albin. Alcuin. vse their Bale his wordes) *by much the moste
learned of all englishe men after Bede and Al-
dolmus, the Tutor of Charles the greate, and In-
stitutor of the vniuersitie of Paris*, in his booke
of diuine offices, describeing the consecra-
tion of a Bishop, by such maner as I haue
Alcuinus l. de diuin. Offic. related, when hee cometh to these mens one-
ly externall ceremonie, hee writeth thus: *it is
not founde in the old authoritie, nor in the new,
nor in the Roman tradition.* Which these pro-
testants before affirminge yt to bee the war-
rant for Bishops, should not forsake, especially
Anaclet. ep. 2. to 1. Concil. when S. Anacletus *made Preist*, as hee himself
witnesseth, *by S. Peter Prince of the Apostles
and by him instructed in this busines, saith that
Bishops ar to bee made by Imposition of hands of
Bishops with the ghospels which they ar to preach,
and holy vnction by the example of the Apostles,
because all sanctification consisteth in the holy
ghost,*

ghost, whose invisible power is mixed with holy Chrisme, and by this Rite solemne ordination is to bee celebrated. S. Dionyse the Arepagite and moſt learned ſcholler of S. Paule in his booke of the eccleſiaſticall Hierarchie entreateing of the differences of the conſecration of a Biſhop Hierarches, Preiſts and other cleargie men, hath theſe words: *When a Biſhop is conſecrated, kneeling on both his knees before the Altare, hath vppon his heade the bookes deliuered of God and the Biſhops hande, epi cephales echei ta theoparadota logia, cai ten Ierarchicen theiran; and by this maner is conſecrated by moſte holy prayers, and Inuocations by the conſecrateing Biſhop.* And to ſignifie vnto vs, that hee eſteemed this for a principall Sacramentall thinge in this conſecration of a Biſhop hee addeth thus: *Theſe things ar common to Biſhops, and Preiſts, and Miniſters about the ſacrifice, leitourgoi, when they ar conſecrated, their comeinge to the holy altare, kneelinge, puttinge to of the Biſhops hande, ſigneing with the croſſe, innocation, conſecrateing ſalutation. But the cheifeſt and proper to Biſhops, is, e ton logion epi cephales epitheſis, the putting of the holy writeinge vppon his heade, which the Inferior orders haue not.* And expounding the meaneinge of the holy Rites then vſed, hee writeth thus: *The ſalutation which is vſed in the end of conſecration of holy orders, doth conteyne a ſacred ſignification. The diuine cuſtome by a ſingular office attributeth to the effectuall power of Biſhops the holy inſtitution of ſacred orders, the conſecration of holy oyle, and the holy conſecration of the Altare.* And twice after concludeth, that *the*

Dionyſ. Areop. lib. ecclesiaſt. Hierarch. cap. Myſterion Hierarticon Teleiſeon. cap. 9.

Dionyſius Areop. Theorie ib. 1. 2.

Cap. 2. in. Theor. ſen. contempl.

Cap. 9. cõ-tem. 2. laying of the holy booke to the Biſhops heade, & the cheife and proper Rite of that Order. And neither hee nor any auntient writer to my knowledge doth either allowe or fauour, this new proteſtant forme and Inuention to bee either eſſentiall, or needfull in this buſines. And yett if any priuate catholicke writer ſhould thinke, thoſe wordes as they ar abſolutely, without limitation, reference, to any thinge in particular ſpoken, without, *& cetera*, *and ſoe forthe*, to belonge to the eſſentiall forme, of epiſcopall Conſecration, becauſe by that vnreſtrycted maner, they may ſignifie any power, belongeing to that ſacred functiõ, to bee exereiſed by grace, and power, of the *holy ghoſt*: yett theſe proteſtants by their owne pretended Regiſter, and Booke alſoe of pretended conſecration, haue barred themſelues of all ſuch probabilitie, in their proceedings. For the words of their obiected Regiſter beeinge *Take the holy ghoſt, &c. and ſoe forth*, muſt needs argue a limited and reſtrayned ſence: ſuch as cannot agree to this higheſt epiſcopall power. Which is made plaine by thoſe their wordes, cited at lardge in their booke of pretended Ordination, of *Kinge Edward, the ſixt*, his time, in the time of Queene Elizabeth, and at this preſent: in all which their Rule and words bee theſe: *The Archbuhop, and Buhops preſent, ſhall lay their hands vppon the heade of the electted Buhop, the Archbiſhop ſaieing. Take the holy ghoſt, and remember that thow ſtirre vp the grace of God of which is in thee, by Impoſition of hands: for God hath not giuen vs, the ſpirit of feare, but of power,*

The forme and maner of mak. Biſhops, &c. An. 1552. & An. 1607. &c. in tit. conſecrat. Buhops.

power, and loue, and ſobernes. Which wordes immediately followeing, as an expoſition of, *Take the holy ghoſt*. and onely by a *comma*, diuided from them, muſt needs expownde them of ſome power, pretended to bee giuen before, *by Impoſition of hands in preiſthood, or miniſtery* as theſe men will; where both the ſame Ceremonie, of layeing one of hands, and the ſame words, *Receiue the holy ghoſt*, ar vſed (as before, for the compleate matter, and forme, to make a miniſter, or preiſt in their Religion. The Rule, and wordes for their pretended *preiſtly conſecration*, ar theſe: *The Biſhop with the preiſts preſent, ſhall lay their handes, ſeuerally vppon the heade; of euery one, that receiueth Orders. The Biſhop ſayeing. Receiue the holy ghoſt, whoſe ſyns thow doeſt forgiue, they ar forgiuen: &c.* And in this their pretended Conſecration of a Biſhop, nothinge but the ſame thinge, both for matter, ceremonie, and forme, of wordes, is reiterated. For Impoſition of hands, it is their doctrine, that one Biſhop and noe more is needfull. And the forme, and words, *Receiue the holy ghoſt*, bee the very ſame in both theſe Acts: and as they doe, and muſt ſuppoſe, that in their makeing of pretended Preiſts, grace, and preiſtly power is giuen, by thoſe wordes, and Ceremonie: ſoe in the ſeconde, the very ſame ceremony beeing vſed, and the ſame wordes, *Take the holy ghoſt*, ſpoken, and onely referred to the ſuppoſed grace, in preiſthood, to *bee ſtirred vpp*, and noe other giuen, as the immediate wordes followeinge, *And remember that thow ſtirre vpp the grace of God, which is in thee, by Impoſition of handes,*

Forme of Ord. titul. Order. of Preiſts.

Maſon lib. 1. cap 3. 4. 5. pag. 14. 15. 16. 17. &c.

Forme ſup. tit. Conſecrat. of Biſhops.

doe

doe demonſtrate; This is onely a memory, reiteration, or confirminge, of their pretended Miniſteriall power; and by noe poſſibilitie any new order, or Conſecration; noe new, or different Ceremonie, or matter, wordes, forme, intention, or application, beeinge added: neither were thoſe words, *Take the holy ghoſt:* vſed in ſcripture (which they muſte onely followe) but in makeinge preiſts, as they expownd them. Therefore noe forme of epiſcopall function in proteſtant Religion, except they will bee, which they condemne, Aerian hereticks. Soe that, the Romane church, to bee ſecure in this epiſcopall Conſecration, where the matter and forme is not ſoe certainely defined, as in holy preiſthood, retaineth and vſeth all thoſe ceremonies, and ſacramentalls, formes, and wordes before remembred, and euer accuſtomed in giueing that higheſt and ſacred function: when contrarywiſe, theſe new men, by their deſperate boldnes, in aduentureinge their Cleargie, Churche, Sacraments, Religion, and all, vppon this Imagined conceipt, by their owne proceedings, vnpoſſible to bee Iuſtified, haue made ſhipwracke of all in this, as they haue done before in their onely pretended forme and ceremonie of preiſthood. Fourthly I anſweare, and demonſtrate; that, although this which I haue proued, declareth theſe men, by the lawe of God, and diuinitie, to bee deſtitute of all ſpirituall function, callinge, grace, and true Religion; yett by claymeing pretended epiſcopall Ordination, by theſe pretended ceremonies, of layeing one of hands, and ſayeing, *Take the holy*

holy ghoſt, &c. claimed from the childish Religion of yonge Kinge Edward the sixt. They haue incurred an other condemnation, by their owne protestant lawes, and Inuentions: and this, not onely that before remembred, that this their Inuented consecration was by publick Iudgment in lawe, condemned for Inualidate, and their pretended *Bishops to bee not Bishops, because they were not consecrated:* But this alsoe, that in this Relation, their Regiſter is falſe, ridiculous, or vſurped; for in this ſeconde yeare, of Queene Elizabeth, it was plaine vſurpation, an intrudeinge, contumelious, vnlawfull, riotous and diſobedient action, and playne deniall of Queene Elizabeth, her protestant lawes, and authoritie to make eyther ſoe many pretended Archbiſhops, and Biſhops, or the meaneſt Miniſter, by pretence of that Idle booke, of that Yonge Kinge: for this beeing condemned in the time of Queene Mary, ſoe ſtood by lawe, and parlaments, both of that Queene, and Queene Elizabeth, vntill firſt, about the fifth yeare of Queene Elizabeth, this new letter-patents Miniſtery aſhamed of their Intruſion, procured yt to bee legittimated, in their ſoe named Conuocation, and after in the eight yeare of her Raigne procured ſupreame allowance vnto yt, by the decree and ſtatute, of their higheſt Court, of Parlament, the onely warrant of that, and their Imagined, calling to this day.

Statut. in Parlam. in Mar. Seſſ. 2. cap. 2. Conuocat. Londin. 1562. Artic. 36.

Fiftly I anſweare, and demonſtrate; that the condition of theſe men, by this pretended Regiſter, is ſtill more deſperate, and deſolate, then

then I haue yett yrged; for by testimonie, and euidence, of this Regiſter, euen as it is cited by M. Maſon, theſe pretended Archbiſhops, and Biſhops, Parker, Young, Grindall, Horne, and the reſt, were admitted by noe forme, or Order, at all, of makeing Biſhops, true, or falſe: for whereas, there were at that time, neither at this preſent, but two formes, and Maners of makeing Biſhops, one according to the cuſtome of the Romane church; and the other deuiſed by Yonge Kinge Edward, after admitted and allowed by Queene Elizabeth, and our Soueraigne Kinge Iames, Thoſe men were not admitted, by either of theſe, as this Regiſter ſhall giue euidence. Concerning the Catholicke Order, and Pontificall, M. Maſon playnely telleth very often, from this Regiſter, that they were not ſoe admitted. To bee breif, becauſe hee aduentureth all vppon Matthew Parker, his admittance, hee writeth thus: *Concerninge Archbishop Parker, this was his singular felicitie, that beeinge the 70. Archbishop after Augustine, yett of all that number, hee was the only man, and the first of all, which receiued consecration, without the Popes Bulls, Rings, Miter, Pall, &c.* Therefore seeing all thoſe ſeuentie Archbiſhops of Canterbury, from our fift Conuerſion, were thus conſecrated; and yett truely, and duely, as theſe men acknowledge, deſirous to deryue their admittance from them, and the laſte, and meaneſt of them Thomas Cranmer, as before is euident; it was not the felicitie, but greateſt Infelicitie, and vnhappines for Matthew Parker, to bee admitted otherwiſe, then ſoe many

Maſon lib. 3. cap. 4. pag. 131. ex vita Matt. Park.

many his glorious predecessors, and Saints in that Archiepiscopall See, had beene: And neither Matthew Parker, nor any English protestant pretended Bishop (all claymeinge from him) were lawfully and truely admitted. That hee was not admitted, accordinge to the fashion, or maner, of their new diuised Kinge Edwards, and Q. Elizabets booke, and Inuention, is thus proued by this Register. The Rule of that booke is this: *The elected Bishop shall bee presented by two Bishops, vnto the Archbishop, or to some other Bishop, appointed by his Commission.* But then beeing noe Archbishop, Cardinall Poole beeing deade, and the other, Heth, depriued by Q. Elizabeth, there was noe Archbishop, or haueing commission from any Archbishop at this Action. And yett that booke requireth such presence, or Commissioner, fourteen seuerall times, for such a busines. But here quite contrary, men noe Bishops, as before, made both Archbishops, and all others by them. And this is euident by the cited wordes of their Register, that *Cicestrensis Heref. Suffraganeus Bedford and Miles Couerdale* admitted him. The twoe first were but elected at that time by M. Masons testimonie, but Bishops elected did neuer consecrate Bishops, much lesse Archbishops *The Suffragans neuer entered in those businesses by their owne lawes, nor had any power, but from their Bishop, or without his dioces.* But Bishop Watson, Bishop of Lincolne vnder whome this Suffragan was, beeing then depriued, and yett noe other in his place, as M. Mason, and this Register wittnesseth, whatsoeuer this pretended Suf-

Booke of Cons. tit. Bishops.

Mason pag. 126. 134.

Booke of Cons. tit. Bish. sup.

Registr. Park. apud Mason 132 Statut. An. 26. Henr. 5. cap. 14. stat. An. 1. Elizab. cap. 1. Mason pag. 134. & in Nich. Bullingh. Registr. Park. fol. 54.

Mason pag. 126. Regist. Park. fol. 3.

Suffragan did, or could doe, about an Archbishop was voide by their owne lawe, and the Queenes Commission, that went noe further then *secundum formam statutorum; according to the forme of the statutes, sett out, and provided in that behalf.* And to confirme this further, M. Mason citeth Matthew Parkers pretended Consecration, from this Register, in these words: *An. 1559. Matth. Park. Cant. Conf. 17. Decem. by William Barlow. Iohn Story. Miles Couerdale. Iohn Hodgeskins.* Where not any one of the pretended Consecrators euen in their Imagined Act of Consecration is named a Bishop, which is onely singular in this Matthew Parker; for in all the rest, after him, the pretended Consecrators bee stiled, Bishops of those places, to which Q. Elizabeth, admitted them, as appeareth by aboue 40. such pretended Consecrations, cited by M. Mason, from that Register, not any one, but this of Matthew Parker, on whome they depend, beeing otherwise. Of Couerdale I haue spoken sufficiently before, that hee thought himself noe Bishop. Againe their fashion of makeing Bishops hath noe sermon, as this had, in that the Rule is this: *The Archbishop, and Bishops present, shall lay their hands, vppon the head of the elected Bishop, the Archbishop saying. Take the holy ghost.* But M. Mason hath told vs, that all his pretended Consecrators of Parker, *manibus Archiepiscopo impositis dixerunt Anglice: viz. take the holy ghost, &c. All of them said, Take the holy ghost, &c.* Therefore both contrary to the booke, and foure voices together bee either con-

Mason pag. 127. Regist. Park. tom. 1. f. 2. & 10.

Mason pag. 134. 135. 136. 137. 138. 139.

Mason pag. 131.

Booke of Ord. tit. Bisso.

Mason pag. 132. Regist. Matt. Park. fol. 29.

confused and not significant, or not terminate and ending together, either there was noe ordination, though other things had beene agreeable; or reordination, bothe absurd with these men, further by their Booke of Making Bishops, noe man to bee allowed for an Archbishop, or Bishop, is soe esteemed, or called, before their Ceremonie and worder be vsed about him, but is onely called elected Bishop, as appeareth euen in their Imagined time of Consecration, thus before cited: *The Archbishop, and Bishops, shall lay their hands, vppon the heads, of the elected Bishop, the Archbishop saying, Take the holy ghost.* But M. Parkers Register, cited by M. Mason, telleth vs, that Matthew Parker was Archbishop, before that time, as the words, *their hands being layed vppon the Archbishop, they said in English, Take the holy ghost, &c.* Therefore this Register confoundeth these vrgers of yt, prouing this their pretended Archbishop Parker to haue beene made, onely by the Queens allowance, and not by these pretended Consecrators, or any power, Iurisdiction, authoritie or priuiledge, of the Pope, or church of Rome, as hath beene often proued before. And is further conuinced by these expresse wordes of the first statute of that Queene: *Noe forraigne Prince, Person, Prelate, state or potentate spirituall or temporall shall at any time after the last day of this Session of Parlament, vse, enioy, or exercise any maner of power, Iurisdiction, superioritie, authoritie, preeminence or priuiledge spirituall, or ecclesiasticall within this Realme, or within any other your Maiesties dominions or*

Booke of Ord. tit. Bish.

Mason pag. 132. Regist Matth. Park. fol. 10.

Statut. An. 1. Elizab. cap. 1.

contries, but from hencefort the same shall bee clearely abolished out of this Realme, and all other your highnes dominions for ever, any statute, ordinance, custome, constitutions, or any other matter or cause whatsoever to the contrary in any wise not withstandinge. Therefore if this lawe was soe generall and commaundeinge in protestants Religion, That noe ordinance or constitution, noe matter or cause whatsoever, diuine or humane could hinder or lett, but all spirituall and ecclesiasticall power, Iurisdiction, superioritie, authoritie, &c. Of the Pope and church of Rome must bee clearely abolished for ever, and by this Religion neuer more to bee vsed, enioyed, or exercised, noe english protestant can possibly clayme ordination, or any spirituall power, authoritie, Iurisdiction, preeminence, or priuiledge, from thence: But this protestant lawe and Religion beeing soe powerable and omnipotent in their proceedings, They must needs say in this case, as they translate S. Paule: *If the preisthood bee changed, then of necessitie must there bee a change of the lawe*, and *e contra*. And therefore, Miles Couerdale, and Ihon Hodgskins, which were neuer allowed for Bishops, in the time of Queene Elizabeth, were yett allowed by vertue of her spirituall supreamacie, Commission, and letters patents, to make Matthew Parker, an Archbishop in their Religion: And Ihon Hodgskins made many more such Bishops, as *Grindall, Coxe, Bullingham, Sandes, Dauyt, Bishops of London, Ely, Lincolne, Worcester, and Asaph*, and *Younge Archbishop of Yorke*, as M. Mason, and his Register ar witnesses.

Hebr. cap. 7. v. 12.

Mason pag. 234. 235. Regist. Park. fol. 28. 22. 54. 39. 55.

neſſes. It ſeemeth, that Couerdale did thinke hee had ouerwrought himſelf, in makeinge Matthew Parker, Archbiſhop; for, neither M. Maſon, nor his Regiſter tell vs, of any more of his makeinge, ſuch was this Biſhop makeinge or mockeing, in that time. Neither was this ſingular in the proteſtants of England, for thoſe that were noe Biſhops, to make or allowe others, noe Biſhops, to bee eſteemed for Biſhops, or Superintendents, all one in their Religion: for M. Ihon Knoxe, beeing but a Miniſter onely, did allowe *M. Ihon Spottiſwood to bee the ſoe named Biſhop or Superintendent ouer their churches of Edinbourgh, Linſinthgu, Striuelinge, Trenent, Hadingtoun, and Dumbar*, without any Ceremonie of Impoſition of hands, wordes, *take the holy ghoſt*, or any other, now alledged by theſe proteſtants, or vſed in any Catholick conſecration; onely vſeing therein his will, and deuiſe for a lawe, that a miniſters takeinge a man by the hand, ſhould make him a Biſhop. And makeg noe difference betweene a Biſhop or Superintendent, and a Miniſter, make one maner for them both, as is thus Regiſtred in *Scotland* the *publicke proteſtant Rituall for the Kirk of Scotland: The ſorme and order of the election of all other miniſters. At Edinburgh the 9. of March, Anno* 1560. *Ihon Knox beeing Miniſter*, 1587. *tit.* And this matter is thus ended: *The prayer ended, the reſt of the miniſters, if any bee, and and Auſio. elders of that church, preſent, in ſigne of their pag.* 16. 17. *conſent, ſhall take the elected by the hand. The* 18. *cheife miniſter ſhall giue the benediction, as ſol-* Pag. 25. *loweth.*

Book for the kirk of printed at London by Thom. Vautrollier.

loweth. Beeing nothing but a puritanicall babell, and foolery.

The last Protestant Demonstration, and Conclusion: wherein is euidently proued, euen by the protestant Religion, and parlament proceedinges, and lawes, that the pretended English Bishops, and Ministery is vntrue, vnlawfull, voide and Inualidate.

TO come to an end, and Conclusion, in this busines: Allthough I haue often in this treatise proued, what is conteined in the Title of this Chapter; and the Irrecouerable Inualiditie, and defect, of the pretended Bishops, and Ministery of our English protestants; And that they cannot claime their Imagined Ordination, from the church of Rome, or any lawfull Power, authoritie, or Iurisdictiō, but onely from a woman, Queene Elizabeth, vtterly disabled in their owne Iudgment, to bee either capable of such things in herselfe, or powerable, to conferr them vppon others: Yett for a frendly farewell in this Busines, I argue, and thus conclude: whatsoeuer pretended Bishops, or ministery, ar soe inualidate, that they bee condemned by their owne lawe, Religion, and proceedings, to bee vnlawfull, ar to bee esteemed such: But the English protestant pretended Bishops, and Ministery are in this condition: Therefore to bee esteemed, as before. The maior proposition is euidently true: for euery one is to bee adiudged, or condemned by that lawe, and

and Religion, to which hee submitteth himself a subiect. The minor proposition hath beene diuers times before confirmed, and formally in this sence, when I made demonstration, euen by their owne lawe, and Religion, that the pretended protestant Bishops made in King Edward, the sixt his time, *were not true Bishops, were not consecrated*. For this beeinge proued, and soe allowed of them clayming admittance, by soe many Catholick Bishops then lyueing, because they receaued not due and true consecration, but were admitted onely by the childish fashion, and maner of that Yonge Kinge; These men claymeing onely by the same forme, and fashion, and yett wanteinge those catholickly ordeyned Bishops, to admitt them, must needs bee in a farr worse estate, secondly I proue it againe directly of these men, because yt was not onely publickly pleaded, but proued against them in the time of Queene Elizabeth, after all the complements they can pretend, and when the state moste fauoured them, and persecuted their Opponents, that *non erant Episcopi: they were not Bishops*: I will alleadge one for all, reported, and recorded, by their owne *Lord cheife Iustice, of the common pleas, the Lord Dyer*, sufficient for all, because it concerneth them all, and is registred in these wordes: *Boner late Bishop of London was certified in the Kings bench, by Doctor Horne Bishop of Winchester, for refuseing the new oathe, appointed for ecclesiasticall parsons, by the statute of the first yeare, of the Queene, the first chapter, offered and ministred to him in South-*

Dyer term. Michaël. 6 & 7. Elizab.

Statut. An. 1. Elizab. cap. 1.

works in Winchester house there. To which Indictament hee pleaded diuers things, which were not allowed for plea in lawe; But among others pleadeing in these words: *Quod non fuit inde culpabilis, quia prælatus Doctor Horne non fuit Episcopus tempore oblationis sacramenti. That hee was not guiltie thereof, because the aforesaide Doctor Horne was not Bishop at the time of offerring the oathe.* Vppon this plea-deinge of Bishop Boner, their same *Lord cheife Iustice* writeth, in this maner: *And it was much debated, amongst all the Iudges, in the chamber of the Lorde Catlyne (cheife Iustice of England) if Boner might giue in euidence vppon this Issue. Quod ipse non fit inde culpabilis: that hee was not guiltie thereof, because the said Bishop of Winchester was not Bishop at the time of offerringe the oathe, and it was resolued by all, that hee might.* And yett neither Queene Elizabeth, whome it soe much concerned, nor Horne, nor Parker, nor all that packe of new pretended Bishops, notwitstanding their insensiue hatred to Bishop Boner, did, or durst proceede to triall of that Issue and question, But acquitted and freed Bishop Boner of that Indictament: and this not onely by their refuseing to come to triall, But by statute and decree of the next parlament, both freed him, and all others in the same case, The parlament wordes bee these: *Bee it enacted, that noe person, or persons bee empeached, or molested in body, lands, liuings, or goods by occasion, or meane of any certificate, by any Archbishop, or Bishop, heretofore made, by vertue of any Act, made in the first session of this parlament, touching or con-*

Dyer supr. tit. certif. An 6 & 7. El.

Statut. in Parlam. An. 8. Eliz. cap. 1.

concerning the refusall of the oathe, sett forth by Act of parlament, in the first yeare of Q. Elizabeth. And that all tendres of the said oathe, made by any Archbishop, or Bishop aforesaide, and all refusalls of the same oathe, soe entered, by any Archbishop, or Bishop, shall bee voide and of none effect, or validitie in the lawe. Therefore I conclude not onely by the case of Bishops Boner, against their pretended Bishop Horne, *that hee was nee Bishop*; But by this decree of parlament it self, against all their pretended Archbishops, and Bishops, that they were not true, and lawfull Archbishops, and Bishops by their owne highest Court and Iudgment: otherwise Acts and operations done by them by warrant of parlament, and vnder that pretended formalitie of beeing Archbishops, or Bishops could not bee adiudged *voide, and of none effect, or validitie*, as the recited words of their parlament are: for things allowed, Iust, right and validate, cannot possibly suffer the contrary denominations. And if at any time these men had true episcopall ordination, it was diuers Yeares, before these thinge were questioned. For M. Mason assureth vs, that they were all made Bishops in the second Yeare of Q. Elizabeth, and Doctor Horne, of whome this first question is, was made in the *second Yeare of Q. Elizabeth the 16. day of February, by Matthew Masonpag. Archbishop of Canterbury, and three other Bishops, of S. Davids, London, Coventry and Lichfeild.* And all this hee fetcheth from Matthew Parkers Register. And concerning this oathe of that Queens spirituall supremacie as it

Masonpag. 134. 135. Regist. Park. 134. Regist. Parker. fol. 88.

Statut An. 1. Elizab. cap. 1. Stat. An. 5. Elizab. Sess. 1. cap.

was enacted in her first yeare, soe in the first *session of the Parlament*, begun the fifth yeare of her Raigne, held by prorogation vntill the 8. yeare thereof, it is thus concluded: *Bee yt enacted by the authoritie of this present Parlament, that euery Archbishop, and Bishop within thus Realme, and dominions of the same, shall haue full power, and authoritie, by vertue of this act, to tender, or minister the oathe aforesaide, to euery, or any spirituall, or ecclesiasticall parson, within their proper Dioces, aswell in places, and Iurisdictions exempt, or els where.* Therefore these pretended Archbishops, and Bishops cannot claime, or pretend true ordination, eyther by their obtruded Register, bearing date soe longe before, or by any other title in that time, for this pleadeing of Bishop Boner

The Lorde Dyer supr.

was *in Michaelmasse Terme, in the sixt, and seuenth yeare of Queene Elizabeth*; And the Parlament decree of their Acts, as Bishops, to *bee voide, and of none effect, or validate in the lawe*, was in the eight yeare, sixe yeares after their pretended Consecration. Then if *soe voide, without effect, and inualidate*, by their owne lawe, and grownde of Religion, by which they moste hope to bee allowed and Iustified, much more by the lawe of God, his holy churche and true diuinitie, by which they were euer contradicted and condemned,

Obiect. Answ.

If any man obiect, that this statute doth allowe those pretended Archbishops, and Bishops, for Lawfull, and true Bishops: I Answeare, that noe power, not of God himself, as the philosopher proueth, can make a thinge that is allreadie done, not to haue been done,

or that

or that which was vnlawfully or inualidately done, to haue beene lawfully or validately done; for euery power, and potentialitie is either to a thinge in *fieri*, when it is doeinge, or before yt bee done, and there is not *potentia ad præteritum*, noe power can make a thinge past, not to bee past: Therefore seeing these pretended Bishops now tell vs; that their calling is, *de iure diuino, by the lawe of God*, much more vnpossible is it, for a temporall lawe, or woman, to alter, or dispence in that, to which themselues bee subiects. For soe not onely an act of an Eglish Parlament should bee aboue the lawe of God: But Queene Elizabeth should haue beene, not onely *Diua Elizabetha*, *Goddesse Elizabeth*, as some protestants haue stiled her, *but God almightie Elizabeth*; which daunger of moste horrible blasphemie, and Idolatrie will not suffer to thinke. And yett to excuse that Queene more then these pretendors to Episcopalitie, it was not the intent of Q. Elizabeth, her parlament or protestants then, to contend to proue that they had true and lawfull Bishops, and Ministers, *de iure diuino, by the lawe of God*, as I haue proued before, but onely by her lawe parlamentall, of which, and of noe other shee was, or could bee heade or commaunder in: And this, not for any religeous, and diuine respect, but onely for humane, and ciuill policie, end, and purpose; because Lords spirituall beeing by our Lawes, a cheife member in Parlament, and Lawe makeinge, those beeing wholly taken away, shee might doubt of the validitie of her Parlament Lawes,

Cambden in Britan. &c.

Stowe Hol-linſ. Speed ſupr. in An. 1. Eliz. Maſon ſup. Parliam. 1. An. 1. Eliz. cap. 1.

euen in temporall Affaires. And therefore euen in the firſt ſtatute ſhee euer made, to abolish Catholick Religion, and make herſelf ſupreame heade, which all the *Lords ſpirituall* then denyed, and, as before, were depriued for that cauſe, and not one conſented but diſſented: Yett (lett proteſtants tell how Iuſtly) The firſt words of her firſt Parliament, and that firſt ſtatute in yt, bee theſe: *Moſte humbly beſeech your moſte excellent Maieſtie, your faithfull, and obedient ſubiects, the Lords ſpirituall, and temporall, and the commons in this your preſent Parliament aſſembled, &c.* The effect of this pretended humble ſuite there, was as I haue ſaid to abolish the Pope, and Catholick Religion, and take all ſpirituall power to herſelf, which noe Lord ſpirituall then did either humbly beſeech, or agree vnto; but ſuffered ſoe many miſeries for their diſſenteing to ſuch proceedings. Therefore wee ſee what vrgent reaſons there were for Queene Elizabeth, and her proteſtants contrary to their brethren in all other nations to allowe ſome kinde of Bishops, true or pretended, which others neuer did. And all that ſhee intended by that Act, in the 8. yeare of her Raigne, before cited, was onely to able Matthew Parker, Younge, Grindall, and the reſt to bee Archbishops, or Bishops, to ſatisfye the temporall Lawe of England, and not the Lawe of God: which is euidently proued by theſe, the firſt words of that ſtature: *Foraſmuch as diuers queſtions hath lately growne vppon the making, in and conſecrateing of Archbiſhops, and Biſhops, within this Realme, whether the ſame were, and*

Statut. An. 8. Elizab. cap. 1. init.

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bee duely, and orderly done according to the Lawe, or not: Therefore it is thought conuenient hereby, partly to touch ſuch autorities as doth allowe, and approue the makeinge of the ſame Archbiſhops and Biſhops to bee duely, and orderly done, according to the Lawes of this Realme. Her highnes in her letters patents vnder the greate ſeale of England, directed to any Archbiſhop, Biſhop, or others (therefore others, not Biſhops by the Queens letters patents made ſuch Biſhops) *for the confirming, inueſting, and conſecrateing of any parſon, elected to the office, or dignitie of any Archbiſhop, or Biſhop, hath not onely vſed ſuch words, and ſentences, as King Henry, and King Edward did, in their letters patents: but alſoe hath vſed, and putt in her letters patents, diuers other generall wordes, and ſentences, whereby her highnes by her ſupreame power, and authoritie, hath diſtenſed with all cauſes, or doubts, of any Imperfection, or diſabilitie, that can, or may in anywiſe bee obiected againſt the ſame.* And neuer mentioneth either the pretended Regiſter of Matthew Parker, or any leaſte reaſon to perſuade, that their callinge was *de Iure diuino, by the Lawe of God.* But as the expreſſe words of the ſtatute ar, *vſed others then Bishops by her letters patents*, to make ſuch Biſhops, and by her womanly *authoritie, diſtenced with all cauſes, or doubts, of any Imperfection, or diſabilitie, that can, or may in any wiſe bee obiected.* Which (as before) is blaſphemous, and ſacriledgeous for her to vndertake, if their conſecration had beene *by the Lawe of God.* And to ſhew that this her claymed ſpirituall ſupreame power was the

Biſhop-

Bishop-maker of that time, whether by their new booke, or before, by her letters patents; This statute doth plainely distinguish these twoe makeings, and allowe them both. Of those that were made by her letters patents, it speaketh thus: *all Acts, and things, made, or done, by any parson, or parsons, in, or about any elected, to the office of any Archbishop, or Bishop, by vertue of the Queenes letters patents, shall bee by authoritie of this parlament bee declared good. Any matter, or thinge, that may obiected to the contrary thereof, in anywise notwithstandeinge.* Of the others, made by their new booke, and fashion, it speaketh thus: *All parsons, that have beene, or shall bee made Archbishops, Bishops, Preists, Ministers, after the forme, and Order, prescribed in the said Order, and forme, how Archbishops, &c. Should bee made, by authoritie hereof bee declared to bee, and shall bee Archbishops, Bishops, Preists, Ministers, and rightly made: any statute, lawe, canon, or other thinge, to the contrary notwithstandeing.* And to putt all out of doupt, that whatsoeue is, or can bee pretended, to bee done in such busines, by Barlow, Scory, Coverdale, or Hogeskins, pretending any title, or clayme to Episcopall function, if any such thinge had beene, it was not done by any pretence, or Title of Episcopall function, but onely by vertue, of that Queenes claymed supreamacie, as an Infallible warrant, and not to bee doubted of in such affaires, it is thus enacted in the same statute: *Her highnes by her supreame power hath dispenced with all causes, or doubts of any disabilitie, that can, or may bee obiected, as by her ma-*

Statut. An. 5. Elizab. cap. 1.

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testies said letters patents, playnely will appeare. See that to all those, that will well consider, of the effect, and true intent, of the saide lawes, and statutes, and of the supreame and absolute authoritie, of the Queenes highnes, and which shee by her maesties letters patents hath vsed, and put in vre, in, and about the makeinge, of the saide Archbishops, and Bishops: It is, and may bee euident, and apparant, that noe cause of scruple, ambiguitie, or doubt, can, or may bee iustly obiected against the said elections, confirmations, or consecrations; or any other materiall thinge, meete to bee vsed, or had, in, or about the same. Whereby is euident, that in this protestant Religion, the spirituall authoritie of Q. Elizabeth, was soe supreame, absolute, and without limitation, about makeinge these prerended Archbishops, and Bishops, that their elections, confirmations and, soe named, consecrations, and euery *materiall thing, to bee vsed, or had, in, or about the same*, is attributed wholly vnto yt, and nothing els, any *statute, lawe, canon, or other things to the contrary notwithstandeinge*. And this matter was soe generally holden, dureing the life of that Queene, that in the 39. yeare of her Raigne, when her Bishops were called in question againe, it is then decreed also by parlament, that those her first pretended Bishops Parker, Younge, Grindall, &c. Were allowed for such, by the same her soe called supreame and absolute spirituall power; by which shee depriued the Catholicke Bishops, to putt them in their places, which was by her temporall Councellors, and letters patents, as before is euident.

dent. And the wordes of this statute ar soe plaine in this case, that their owne merginall not there, is this: *Archbishops, Bishops and Deanes made by the Queene.* And their Abridgment of that lawe *editum per mandatum: published by the commandment of our Lord the King*, is thus: *Archbishops, Bishops, and Deanes, made by the Queene shall bee adiudged lawfull.* Soe that it is moste euident, by this protestant Religion, that both the Religion it self, and the pretended Archbishops, Bishops, and Ministers thereof, had their allowance, warrant, and admittance, by that woman, and Queene, soe vncapable, and disabled by these men themselues, in such things, as they haue demonstrated before. Therefore whether they desire, to confesse, that they ar onely lay men (the least shame and euill in this hard election) or pretend to haue spirituall callinge, by soe absurde, and vnpossible meanes. As I haue often, and manifestly made demonstration by themselues; soe now by themselues I cōclude, there is not any true Archbishop, Bishop, Preist, or ecclesiasticall parson, none but lay men, amonge them: and the Prophesye of that holy Bishop, *Methodius Patarensis*, soone after the second hundred yeare, after Christ (the auntient *Manuscript* thereof remayning still in Cambridge, as M. Iames in his Booke of *Manuscripts* is wittnes) is performed in them: That, at such time, as this *Caluinisticall*, and *Sacramentary protestant heresie*, began, *There should bee a sect, and termed Religion, whose soe named Preists, should bee without honor, this sect vvithout Preists, vvithout preist-*

Statut. An. 39. Elizab. cap. 8. An. 1612. in merg. pag. 141. fol. Statut. publish. An. 1612. per mand. D. Reg. fol. 95. pag. 2.

Iames lib. de manuscript. Ang. in Cantabrig. Method. Patar. Episcop. l. de rebus ab orig. & vsque fin. habetur

hood,

hood, without sacrifice, and their lay men should bee allowed for Preists. As hath beene demonstratiuely proued of these protestants, by their owne proceedeings, and authorities. His wordes published by the protestants of Basile ar these: *Aeolouthisousi tois Apostatais. Tote arthesetai e time ec tou Iereon. Cai vpomixei e leitougia tou theou, cai pausei pase thusia apo ton ecclesion. Cai esoutai oi iereis os laicoi. They shall followe Apostats. Then honor shall bee taken from Preists, and the litourgie of God shall bee suppressed. And all sacrifice shall cease from the churches. And the Preists shall bee as lay men.*

in libr. cui titul. monumenta 5 Patrum Basil. An. 1569. pag. 97. in grac. pag. 110. in latin.

FINIS.

The faults which are escaped in the printinge I pray thee gentle Reader of thy curtesie to correct them.